

23. 4. 25

John Christie
his Book London
May 25th 1769

William Christie Purchased
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Callon: June 30th 1795

William Christie having died
January 5th 1812 this Book
now belongs to Robert Christie

Sco #1500

CHRIST ON HIS THRONE.

OR,

Christs Church-government briefly laid downe; and how it ought to bee set up in all Christian Congregations.

Resolved in sundry Cases of Conscience.

IER. 6.16.

Thus saith the Lord; Stand ye in the wayes, and see and aske for the old paths, where is the good way, and walk therein, and ye shall finde rest for your soules.

LVKE 19.27.

But those mine Enemies, which would not that I should raigne over them, bring them hither and slay them before me.

Printed in the yeare 1640.

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Jus Divinum Regiminis Ecclesiastici:

OR,

THE DIVINE RIGHT OF Church-Government,

Asserted and evidenced by the holy SCRIPTURES:

According to the Light whereof (besides many particulars mentioned after the PREFACE)

1. The Nature of a Divine Right is delineated.
2. The Church-government which is of Divine Right is described.
3. This Description in the severall branches of it is explicated and confirmed.
4. The Divine Right of Ecclesiasticall Censures, Officers, and Ruling Assemblies is manifested.

In all which it is apparent, That

The Presbyteriall Government, by Preaching and Ruling Presbyters, in Congregationall, Classicall and Synodall Assemblies, may lay the truest claime to a Divine Right, according to the SCRIPTURES.

By sundry Ministers of CHRIST within the City of LONDON.

Kisse the Son, lest he be angry, Psal. 2.12.
All power is given unto me both in heaven and in earth, Matth. 28.18.
—Our Authority, which the Lord hath given us for edification, 2 Cor. 10.8.
To the Law, and to the Testimony: if they speak not according to this word, it is because there is no light in them. Isai. 8.20.

AMBROS. de fide ad GRATIAN. li. 1. cap. 4.

Nolo Argumento credas sancte Imperator, & nostræ disputationi: Scripturas interrogemus, interrogemus Apostolos, interrogemus Prophetas, interrogemus Christum.

London, Printed by *J. Y.* for *Joseph Hunscot* and *George Calvert,* and are to be sold at the Stationers Hall. 1646.

Kinde Reader,

The Authors of this Book being by multiplicity of imployments detained from meeting together to reviſe the whole before the impreſſion was finiſhed, the *Errata* ſwell to a greater number then may ſtand with the credit of the Book, but if thou pleaſeſt before the reading of it, with thy pen to correct theſe enſuing, we hope it will tend the more to thy ſatisfaction.

PAge 1. line 5. 1 Joh. 5. 22. read Joh. 5. 22. p. 5. l. 26. *blot out* [is]. p. 6. l. 22. *in ſome Copies* [comparing] r. conforming. p. 52. l. 19. three, r. two. and l. 20. *blot out theſe words* [3. It is an exerciſed power] p. 73. l. 6. *in margin* [potentiſſima] r. potiſſima. p. 75. l. 7. ſerve r. ſwear. p. 82. l. 3. conventies. r. conventions. and l. 34. eſſentiall r. ſeverall. p. 84. l. 14. ſubject, r. directly and properly ſubordinate. p. 85. l. 33. eſſentiall r. ſeverall. p. 87. l. 4. ſeeing, r. preaching. p. 95. l. 36, 37. *blot out thoſe words* [God hath not given us the ſpirit of feare but of power, Tit. 1. 7.] p. 96. l. 25. 1 Cor. 19. r. 1 Cor. 14. p. 103. l. 2. ἐποκόπτως r. ἐπίσκοποι. p. 111. l. 1. to 5. *blot out the ſentence from* [ſuppoſing] *to the period.* and l. 10. perfect, r. profeſt. p. 111. l. 7. becauſe in no. r. but a. p. 115. l. 5. *blot out* [joyntly]. p. 118. l. 3. *blot out theſe words* [3. He that ſheweth mercy, *i. e.* ſuch as were to entertain ſtrangers, relieve the ſick, &c. ver. 8.] p. 121. l. 10. *blot out* [yet] p. 123. l. 34. *blot out* [well] p. 169. l. 11. 1 Cor. 4. 21. r. 1 Cor. 4. 20. p. 172. l. 17. *blot out* [of the Church] p. 195. l. 5. a multitude r. multitudes. p. 214. l. 28. *blot out* [greater], and l. 29. r. σωόδοι. *Other literall faults will be pardoned of courſe.*



AN ADVERTISEMENT to the pious and judicious READER.

Christian Reader,

THou hast in this ensuing Treatise, [1] *a brief delineation of the Nature of a* Jus divinum, *i.e. of a* Divine Right, *wherein it consists; and how many wayes a thing may be accounted of* Divine Right, *according to the Scriptures: As also* [2] *a plaine and familiar Description of that* Church-government *which seemes to have the cleareſt* Divine Right *for it, and (of all other contended for) to be the moſt consonant and agreeable to the Word of Christ; which Description (comprehending in it self the whole frame and system of the Government) is in the severall branches thereof explained and confirmed by Testimonies or Arguments from Scripture,* more briefly *in particulars which are easily granted,* more largely *in particulars which are commonly controverted, yet as perspicuously and concisely in both as the nature of this unwonted and comprehensive Subject insisted upon would permit. Things are handled rather by way of* Positive Assertion, *then of* Polemicall Dissertation, (*which*

too commonly degenerates into verball strifes, 1 *Tim.*6. 3,4. 2 *Tim.*2.23. *and* vain-jangling, 1 *Tim.*1.6.) *and where any dissenting opinions or Objections are refelled, we hope it is with that sobriety, meeknesse and moderation of spirit, that any unprejudiced judgement may perceive, we had rather gain then grieve those that dissent from us, we indeavour rather to heale up then to teare open the rent, and that we contend more for Truth then for victory.*

To the Publication *hereof we have been inclinable (after much importunity) principally upon deliberate and serious consideration of* [1] The Necessity *of a Treatise of this kind.* [2] The Commodity *likely to accrew thereupon: and* [3] The seasonable Opportunity *of sending it abroad at such a time as this is.*

I. The Necessity of a Tractate of this Nature, *is evident and urgent. For,*

1. *We hold our selves obliged, not only by the* common duty of our Ministeriall Calling, *but also by the* speciall bond of our solemne Covenant *with God, especially in* Art.1. *to bend all our best endeavours to help forward a Reformation of Religion* according to the Word of God, *which can never be effected without a due establishment of the Scripture-Government and Discipline in the Church of God. And to make known what this Government is from* the Law and Testimony, *by Preaching or Writing, comes properly and peculiarly within the sphere of our place and vocation.*

2. *A cloud of darknesse and prejudice, in reference to this Matter of* Church-government, *too generally rests upon the judgements and apprehensions of men (yea of Gods own people) amongst us; either* [1] *through the difficulty or unwontednesse of this matter of* Church-government *(though ancient and familiar in other* reformed Churches, *yet new and strange to us): or* [2] *through the strange mis-representations that are made*

made hereof, by those that are small friends to the true Presbyteriall Government, *or that are enemies to all* Church-government *whatsoever: or* 3 *through the different opinions about* Church-government, *which are to be found amongst pious people and Ministers, by all which the weak and instable mindes of many, are cast into a maze of many confused cogitations, and irresolutions.*

3. *Though many learned Tractates have been published, some whereof have* positively asserted, *others have* polemically vindicated *divers* parts of Church-government, *and the* divine Right *thereof: yet hitherto no Treatise of this Nature is extant,* positively *laying open the* Nature of a Divine Right *what it is, and a* System of that Government which is so, *and proving both by Scriptures, without which, how shall the judgements and Consciences of men be satisfied, that this is that* Church-government, *according to the Word of God, which they have* covenanted *to endeavour, and whereto they are obliged to submit? And since it is our lot to travell in an unbeaten path, we therefore promise to our selves from all sober and judicious Readers the greater candor and ingenuity in their measuring of our steps and progresse herein.*

II. The Commodity which may probably accrew hereupon, *we hope shall be manifold: For,* 1. *Who can tell but that some of them that, in some things, are mis-led and contrary minded, may be convinced and re-gained? and it will be no small reward of our labours, if but one erring brother may be reduced.* 2. *Some satisfaction may redound to such as are of pendulous, doubtfull, unresolved minds, by removing of their doubts and scruples, and ripening of their Resolutions to pitch more safely in point of* Church-government. 3. *Those that as yet are unseen in the matter of Church-government, or that want money to buy, or leasure to read, many*

Books upon this Subject, may here have much in a little, and competently informe themselves of the whole Body of the Government. 4. *Consequently upon the attaining of the former Ends, the work of* Reformation *will be much facilitated and smoothed, the hearts of the people being prepared for the Lord and his Ordinances.* 5. *The present attempt (if it reach not to that compleatnesse and satisfactorinesse which is desired) may yet incite some of our brethren of more acute and polished judgements to imbarque themselves for some further Discoveries for the publike benefit of the Church.* 6. *But though it should fall out that in all the former we should be utterly disappointed, we shall have this peace and comfort upon our own Spirits, that we have not hid our Talent in the earth, nor neglected* to beare witnesse to this part of Christs Truth, *touching the* Government of his Church, *by his* Kingly Power; *wherein Christ was opposed so much in all ages,* Psal.2.1,2,3. Luk.19.14,27. Act.4. *and for which Christ did suffer so much in a speciall and immediate manner, as some have observed. For this end* Christ came into the world, *(and for this end we came into the Ministeriall calling)* to beare witnesse to the Truth.

a This Truth that Jesus Christ is a King, and hath a Kingdome and Government in his Church distinct from the Kingdomes of this world, and from the Civil Government, hath this Commendation and Character above all other Truths, that Christ himself suffered to the death for it, and sealed it with his bloud. For it may be observed from the story of his Passion, this was the only point of his accusation, which was confessed and avouched by himself, *Luk.* 23.3. *Joh.*18.33,36,37. was most aggravated, prosecuted, and driven home by the Jewes, *Luk.*23.2. *Joh.*19.22,25. was prevalent with *Pilate* as the cause of condemning him to dye, *Joh.*19.12-13. And was mentioned also in his Superscription upon his Crosse, *Joh.*19.19. And although in reference to God, and in respect of Satisfaction to the divine Justice for our sins, his death was λύτρον a price of Redemption; yet in reference to men who did persecute, accuse, and condemne him, his death was μαρτύριον, a Martyr's Testimony to seale such a Truth. Mr *G. Gillespie in his Aarons Rod Blossoming,* &c. *Epist. to the Reader.*

III. *Finally,* the present Opportunity of publishing a Tractate of this Subject *doth much incite and encourage us therein. For at this time we are beginning in this* Province of

of London *(and we hope the whole Kingdome will with all convenient speed, and due caution, second us)* to put that covenanted Church-government *into* Actuall Execution, *which we have a long time intended in our deliberate Resolutions. So that generally we shall be engaged in the* Government *one way or other, either as* Acting *in it as the* Church-officers, *or as* submitting *to it as* Church-members: *Now how shall any truly conscientious person, either* act *in it, or* conforme and submit *unto it with faith, judgement and alacrity, till he be in some competent measure satisfied of the* Divine Right *thereof? Will meere* Prudence, *without a* divine Right, *be a sufficient basis to erect the whole frame of* Church-government *upon (as some conceit)?* Prudentials *according to* Generall Rules *of Scripture may be of use in* Circumstantials, *but will bare* Prudentials *in* Substantials *also satisfie either our God, our Covenant, our Consciences, or our End in this great work of* Reformation? *what conscientious person durst have an hand in Acting as a* Ruling-Elder, *did he not apprehend the Word holds forth a* divine Right *for the* Ruling-Elder? *Who durst have an hand in the* Censures *of* admonishing *the unruly*, Excommunicating *the scandalous and obstinate, and of* Restoring *the penitent, were there not a* divine Right *hereof revealed in the Scripture?* &c. *Now therefore that* Ruling-Elders, *and the rest of the* people, *may begin this happy work conscientiously, judiciously, cheerfully, in some measure perceiving the* divine Right *of the whole Government, wherein they engage themselves cleared by Scripture; we hope, by Gods blessing, that this small* Tract *will afford some seasonable Assistance, which will be unto us a very acceptable Recompence.*

Thus farre of the Nature of this Treatise, *& the* grounds of our publishing *thereof. In the next place, a few* doubts or scruples *touching* Church-government *here asserted,*

being succinctly resolved, we shall preface no further.

Doubt. 1. Many scruple and much question the divine Right of the whole frame of Church-government, as, 1. Whether there be any particular Church-government *jure divino?* 2. What that Government is? 3. What Church-officers or members of Elderships are *jure divino?* 4. Whether Parochiall or Congregationall Elderships be *jure divino?* 5. Whether Classicall Presbyteries be *jure divino?* 6. Whether Provinciall, Nationall and Oecumenicall Assemblies be *jure divino?* 7. Whether Appeales from Congregationall to Classicall, Provinciall, Nationall, and Oecumenicall Assemblies, and their power to determine upon such Appeals, be *jure divino?* 8. Whether the Power of Censures be in the Congregationall Eldership, or any other Assembly, *jure divino?* 9. Whether there be any particular Rules in the Scripture directing Persons or Assemblies in the exercise of their power? 10. Whether the Civil Magistrates, or their Committees and Commissioners execution of Church-censures be contrary to that way of Government which Christ hath appointed in his Church?

Resol. *To all or most of these doubts some competent satisfaction may be had from this Treatise ensuing, if seriously considered. For,* 1. *That there is a Church-government* jure divino, *now under the New Testament, declared in Scriptures; is proved* Part 1. p. 3, 4. 2. *What that Government is in particular, is evidenced both by the Description of Church-government, and the confirmation of the parts thereof by Scripture,* Part 2. CHAP. I. p. 35. and so to the end of the Book: *whereby it is cleared that the* Presbyteriall Government, *is that particular Government which is of* Divine Right, according to the Word of God. 3. *What ordi-*

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nary Church-officers,(Members of the severall Elderships)are jure divino,*is proved* Part 2. CHAP. XI. Section 1. p. 113. to viz. *Pastours and Teachers, with Ruling-Elders.* 4. *That Parochiall or Congregationall Elderships, consisting of Preaching and Ruling Elders, are* jure divino, *is manifested* Part 2. CHAP XII. p. 182. to 188. 5. *That Classicall Presbyteries, or Assemblies, and their power in Church-government, are* jure divino, *is demonstrated* Part 2. CHAP. XIII. p. 188. to 214. 6. *That Synodall Assemblies, or Councels in generall (consequently Provinciall, Nationall, or Oecumenicall Councels in particular) and their power in Church-government, are* jure divino, *is cleared* Part 2. CHAP. XIIII. p. 214. 7. *That Appeales from Congregationall Elderships, to Classicall and Synodall Assemblies, from lesser to greater Assemblies associated, and power in those Assemblies to determine authoritatively in such Appeales, are* jure divino, *is proved* Part 2. CHAP. XV. p. 229. 8. *That the power of Church-censures is in Christs own Church-officers, only as the first Subject and Proper Receptacle thereof,* jure divino, *is cleared* Part 2. CHAP. XI. Section 2. p. 163. *which officers of Christ have and execute the said power respectively in all the severall Ruling Assemblies, Congregationall, Classicall, or Synodall,* (salvo cujusque jure.) *See Section* 3. p. 179. *and* CHAP. 12, 13, 14, 15. 9. *That the Scriptures hold forth, touching Church-government, not only generall, but also many particular Rules, sufficiently directing both Persons and Assemblies how they should duly put in Execution their power of Church-government: This is made good,* Part 2. CHAP. IIII. p. 47, 48, 49. *And those that desire to know which are those* Rules in particular, *may consult those learned* [b] Centuriators of Magdenburg, *who have collected and methodically digested, in the very words of the Scripture,* a Systeme of Canons or Rules touching Church-

[b] *Cent. 1. lib. 2. cap. 7. p. 407. ad 418. Edit. Basil. Ann. 1624.* De rebus ad Gubernationem Ecclesiæ pertinentibus, Apostoli certos quosdam Canones tradiderunt: quos ordine subjiciemus, &c.

Church-government, *as in the Preface to those Rules they do professe, saying,* Touching things pertaining to the Government of the Church, the Apostles delivered certain Canons, which we will adde in Order, *&c. The very heads of which would be too prolixe to recite.* 10. *Finally, that neither the supreme Civil Magistrate, as such; nor consequently any Commissioners or Committees whatsoever devised and erected by his authority, are the proper subject of the formall Power of Church-government, nor may lawfully, by any vertue of the Magistraticall office, dispense any Ecclesiasticall Censures or Ordinances: but that such undertakings are inconsistent with that way of Government which Christ hath appointed in his Church, is evidenced* Part 2. CHAP. IX. well compared with CHAP. XI.

Doubt. 2. But this Presbyteriall Government is likely to be an arbitrary and tyrannicall Government, forasmuch as the Presbyters of the Assembly of Divines, and others (who *Diotrephes*-like generally affect domineering) have desired an unlimited power according to their own judgements and prudence in Excommunicating men from the Ordinances in cases of scandall.

Resol. *A hainous charge, could it be justified against the Presbyteriall Government. Now for wiping off this black aspersion, consider two things,* viz. 1. The imputation it self, *which is unjust and causelesse.* 2. The pretended ground hereof, *which is false or frivolous.*

1. *The imputation it self, is,* That the Presbyteriall Government is likely to be an arbitrary and tyrannicall Government. *Ans. How unjust this aspersion!* 1. *What likelihood of* arbitrarinesse *in this Government,* i. e. *That it should be managed and carried on according to mens meere will and pleasure? For,* 1. The Presbyteriall Government *(truly so called) is not in the Nature of it any invention*

of

of man, but an Ordinance of Christ; nor in the execution of it to be stated by the will of man, but only by the sure Word of Prophecy, *the sacred Scriptures. This Government allowes not of one* Church-officer *at all; not of one* Ruling-Assembly *made up of those officers; not of one* Censure *or* Act of power *to be done by any officer or Assembly; nor of one* Ordinance *to be managed in the Church of God, but what are grounded upon, and warranted by the Word of God: This Government allowes no* execution *of any part thereof, neither in Substantials nor Circumstantials, but according to the particular, or at least, the generall Rules of Scripture respectively. And can that be* arbitrary, *which is not at all according to mans will, but only according to Christs Rule limiting and ordering mans will? or is not the Scripture a better and safer Provision against all* Arbitrary Government in the Church, *then all the Ordinances, Decrees, Statutes, or whatsoever Municipall Lawes in the world of mans devising can be against all* Arbitrary Government in the Commonwealth? *Let not men put out their own eyes, though others would cast a mist before them.* 2. *Who can justly challenge the Reformed* Presbyteriall Churches *for* Arbitrary Proceedings *in matters of Church-government practised in some of them for above these fourscore yeares? or where are their Accusers?* 3. *Why should the* Presbyteriall Government, *to be erected in* England, *be prejudged as* arbitrary, *before the Government be put in Execution? when* Arbitrarinesse *appeares, let the adversaries complain.* 4. *If any* Arbitrarinesse *hath been discovered in any Reformed Church, or shall fall out in ours, it is or shall be more justly reputed the infirmity and fault of the* Governours, *then of the* Government *it self.*

2. *What probability or possibility of* Tyrannicalnesse *in the* Presbyteriall Government? *For,* 1. Who should tyrannize, what persons, what Ruling Assemblies?

Not the Ministers; *For, hitherto they have given no just cause of any suspition, since this Government was in hand; And they are counterpoysed in all* Assemblies *with a plurality of* Ruling Elders, *it being already studiously* [c] *provided,* that there be alwayes two Ruling Elders to one Minister: *if there be still two to one, how should they tyrannize if they would? Neither* Ministers *nor* Ruling Elders *are likely to tyrannize, if due care be taken by them whom it doth concern, to elect, place, and appoint, conscientious, prudent, and gracious* Ministers *and* Ruling Elders *over all Congregations. Nor yet the* Ruling Assemblies *lesser or greater; For in the* Presbyteriall Government *all* lesser Ruling Assemblies *(though now at first perhaps some of them consisting of more weak and lesse-experienced members) are subordinate to the* greater *authoritatively, and persons grieved by any male-administrations have liberty of appeale from inferiour to superiour; and the very* Nationall Assembly *it self, though not properly subordinate, yet is to be responsible to the supreme* Politicall Magistracy *in all their proceedings so farre as Subjects and members of the Common-wealth.*

[c] Directions of the Lords and Commons, &c. Aug. 19. 1645. p. 10.

3. How can they tyrannize over any? or in what respects? *Not over their* States; *for, they claime no secular power at all over mens states, by fines, mulcts, penalties, forfeitures, or confiscations. Not over their* bodies, *for they inflict no corporall punishment, by banishment, imprisonment, branding, slitting, cropping, striking, whipping, dismembring, or killing: Not over their* Souls; *for, them they desire by this Government to* gaine, *Matth.*18.15. *to* edifie, 2 *Cor.*10.8. *and* 13.10. *and to* save, 1 *Cor.*5.5. *Only this* Government *ought to be impartiall and severe against sin,* that the flesh may be destroyed, 1 *Cor.*5.5. *It is only destructive to corruption, which is deadly and destructive to the soule. Thus the Imputation it self of* Arbitrarinesse *or* Tyrannicalnesse *to the* Presbyteriall Government *is un-*

2. *The pretended ground of this aſperſion is falſe and frivolous.* The Presbyters of the Aſſembly of Divines, and others, (*Diotrephes*-like affecting preheminence) have deſired an unlimited power according to their own prudence and judgement, in keeping men from the Ordinances in Caſes of Scandall not enumerated. Anſw. 1. *The* Presbyters of the Aſſembly, *and others, are ſo farre from the domineering humour of* Diotrephes, *that they could gladly and heartily have quitted all intermedling in* Church-government, *if Jeſus Chriſt had not by office engaged them thereto; only to have diſpenſed the Word and Sacraments, would have purchaſed them leſſe hatred, more eaſe.* 2. *They deſired liberty to keep from the Ordinances, not only perſons guilty of the* Scandals enumerated, *but of* all ſuch like ſcandals (*and to judge which are thoſe ſcandals, not according to their minds unlimitedly, but according to the minde of Chriſt in his Word, more ſure then all* Ordinances *or* Acts of Parliament *in the world.*) *And was this ſo hainous a deſire? This liberty was deſired, not for themſelves, but for well-conſtituted Elderſhips. As great power was granted by the very Service-Book to every* ſingle Curate; *See the Rubrick before the Communion. A perfect enumeration and deſcription of ſcandalls can be made in no Book, but in the Scriptures, and when all is done muſt we not referre thither? All ſcandals are puniſhable as well as any, to inflict penalties on ſome and not on others as bad or worſe, is inexcuſable partiality. Why ſhould not* Presbyteries *duly conſtituted, eſpecially the* greater, *be accounted, at leaſt, as faithfull, intelligent, prudent, and every way as competent judges of what is ſcandall, what not, according to Scriptures, and that without* Arbitrarineſſe *and* Tyrannicalneſſe, *as any Civil Court, Committees or Commiſſioners whatſoever?* Ruling Church-Aſſemblies *are intruſted with the whole*

Government *in the Church, consequently with this, and every part. The best* Reformed Churches *allow to their* Presbyteries *power to keep from the Ordinances scandalous persons, not only for* scandals enumerated, *but for* scandals of like nature not enumerated, *with some* generall clause or other, *as may appeare in* eight severall Churches, *according to the allegations here in the Margin* d; *and therefore no new thing is desired, but what is commonly practised in the* Reformed Churches, *whom we should imitate so farre as they lead us on towards purity and perfection.*

(1) The ancient Discipline of the Bohemian Brethren published in Latine in 8° *Ann.* 1633. *p.* 99, 100. (2) The Discipline of Geneva, *An.*1576. *in Art.* 1, 22, 57, 86, and 87. (3) The Discipline of the French Church at Frankford. *Edit.*2. *in* 8°. *Ann.* 1555. *in Cap. de Disciplina & Excom. p.*75. and the Ecclesiast. Discipline of the Reformed Churches of France, printed at London, *Ann.*1642. *Art.*15, 16. & 24. *p.*44. (4) The Synodall Constitutions of the Dutch Churches in England, *Chap.*4 *Art.*13. *& Tit.*1. *Art.*2. And the Dutch Churches in Belgia, see *Harmonia Synodorum Belgicarum, cap.*14. *Art.*7. 11. *&* 15. *p.*160. (5) The Reformed Churches at Nassaw in Germany, as *Zepper* testifies, *De Politeia Eccles.* printed *Herbornæ, Ann.*1607. *in* 8°. *Tit. de Censuris Ecclesiast. part.*4. *Art.*64. *p.*843. (6) The Discipline in the Churches constituted by the labour of *Joannes à Lasco*, entituled *Forma ac Ratio tota Ecclesiastici Ministerii, &c. authore Joanne à Lasco Poloniæ Barone. An.*1555. *p.*294. (7) The Discipline agreed upon by the English Exiles that fled from the *Marian* persecution to Frankford, thence to Geneva, allowed by *Calvin*; intituled *Ratio ac forma publicè orandi Deum, &c. Genevæ.* 1556. *Tit. de Disciplina. p.* 68. (8) The Order of Excommunication and publique Repentance used in the Church of Scotland, *Ann.*1571. *Tit.* The offences that deserve publike repentance, &c. *p.* 87, 88.

*Doubt.*3. But the Independent Government seemes to be a farre more excellent way, and it is embraced by many godly and precious people and Ministers.

Answ. 1. *What true excellency is there at all in the whole* Independent Government, *save only in those particulars wherein it* agrees with the Presbyteriall Government; *and only so farre as it is* Presbyteriall? *therefore the* Presbyteriall Government *is equally, yea, primarily and principally excellent. Wherein is the excellency of the* Independent way of Government? [1] *Have they only those* Officers *which Christ himself hath appointed* Pastors *and* Teachers, Ruling Elders *&* Deacons? *So the* Presbyterians. [2] *Have they*

they those Spirituall Censures, *of Admonishing, Excommunicating, and Receiving again into Communion, which Christ ordained in his Church, for guarding his Ordinances, and well-guiding of the flock? so the* Presbyterians. 3 *Have they* Congregationall Presbyteries *duly elected and constituted, for the exercise of all acts of Government proper and necessary for their respective Congregations? so the* Presbyterians. 4 *Have they* liberty of Electing *their own Officers, Pastours, Elders and Deacons? so the* Presbyterians. 5 *Have they* power to keep the whole lump of the Church from being leavened, *and purely to preserve the Ordinances of Christ from pollution & profanation, &c? so the* Presbyterians, *&c. So that wherein soever the* Independent Government *is truly excellent, the* Presbyteriall Government *stands in a full equipage and equality of excellency.*

2. *What one true excellency is there in the whole* Independent Government *in any one point, wherein it really differs from the* Presbyteriall Government? *Take for instance a few points of difference.*

In the Independent Government.	In the Presbyteriall Governmēt.
No other visible Church of Christ is acknowledged but only a single Congregation *meeting in one place to partake of all Ordinances.*	*One* generall visible Church of Christ on earth *is acknowledged, and all* particular Churches, *and* single Congregations *are but as similar parts of that whole.*
The Matter of their visible Church *must be (to their utmost judgement of discerning) such as have true grace, reall Saints.*	The matter of the Church invisible *are only true believers, but* of the Church visible *persons professing true faith in Christ, and obedience to him, according to the Rules of the Gospel.*
Their Churches are gathered out of other true visible Churches *of Christ, without any leave or consent of Pastour or flock, yea against their wils, receiving such as tender themselves, yea too often*	Parochiall Churches *are received as true visible Churches of Christ, and most convenient for mutuall edification:* Gathering Churches out of Churches, *hath no footsteps in Script. is contrary to*

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by themselves or others, directly or indirectly seducing disciples after them.	*Apostolicall practise; is the scattering of Churches; the daughter of schisme, the mother of confusion, but the stepmother to edification.*
Preaching Elders are only elected, not ordained.	*Preaching Elders are both elected and ordained.*
Ruling Elders also preach.	*Ruling Elders only rule, preach not,* 1 Tim. 5. 17.
The Subject *of Church-government is the* cœtus fidelium *or Community of the faithfull.*	*The Subject of Church-government is only Christs own Church-officers.*
The Church-officers act immediately as the Servants of the Church, *and deputed thereby.*	*The Church-governours act immediately as* the Servants of Christ, *and as appointed by him.*
All Censures and Acts of Government are dispensed in single Congregations ultimately, independently, without all liberty of appeale *from them to any superiour Church-Assembly; so the parties grieved are left without remedy.*	*All Censures and acts of Government are dispensed in Congregationall Presbyteries* subordinately, dependently, with liberty of appeal *in all Cases to* Presbyterial *or* Synodal Assemblies; *where parties grieved have sufficient remedy.*
There are acknowledged no Authoritative Classes *or* Synods, *in common, great, difficult cases, and in matters of appeals, but only* suasive *and* consultative, *and in case advise be not followed, they proceed only to a* Non-communion.	*There are acknowledged, and with happy successe used not only* suasive *and* consultative, *but also* Authoritative Classes *&* Synods *in cases of great importance, difficulty, common concernment or* Appeals; *which have power to dispense all Church-censures, as need shall require.*

Let these and such like particulars in the Independent way, *differing from the* Presbyteriall *be duly pondered, and then let the impartiall and indifferent Reader judge, whether they be not the deformities, at least the infirmities of that way.*

3. *How many true Excellencies are there in the way of the* Presbyteriall Government, *wherein it utterly surpasses the* Independent Government? *Read but the particulars of the former parallel* in the Presbyteriall Government, *and then consider*

how farre this transcends, yea how the Independent Government *is indeed no* Government *at all, to the* Presbyteriall Government; *wherein is to be found such ample Provision, and that according to the Word of God, for* comely Order *against Confusion; for* Peace *and* unity *of the Church against Schisme and Division; for* Truth of the faith *against all Errour and Heresie; for* Piety *and unblameablenes against all impiety and scandall of conversation; for* Equity *and* Right *against all male-administrations, whether* ignorant, arbitrary *or* tyrannicall; *for the* honour and purity of all Christs Ordinances *against all contempt, pollution and prophanation; for* comfort, quickning and encouragement of the Saints *in all the wayes of Christ; and consequently for the honour of God and our Lord Jesus Christ in all the mysterious services of his spirituall Sanctuary: All which rich advantages how impossible is it they should ever be found in the* Independent Government *so long as it continues* Independent? *And what though some pious Ministers and people embrace the* Independent way? *This dazles not the eyes of the intelligent but of the infirme; we are to be regulated by Scripture-warrant, not by humane examples. The best of Saints have failed in Ecclesiasticall affaires; what a* sharp contention *was there betwixt* Paul *and* Barnabas, *Act.* 15. 39. *&c? what a dangerous* dissimulation *was there in* Peter, the Jewes, *and* Barnabas? *Gal.* 2. 11, 12, 13, *&c. and therefore it is not safe, prudent, or conscientious to imitate all the examples of the best, and yet how few are those that have ingaged themselves in the* Independent way, *in comparison to the multitudes of precious Ministers and people inferiour to them neither in Parts, Learning, Piety, nor any other spirituall gift, who are for the Presbyteriall way of* Church-government? *Notwithstanding let all the true Israel of God constantly follow not the doubtfull practises of unglorified Saints, but the written pleasure of the most glorious King of Saints; and* as many as walk according to this Rule, Peace shall be on them and upon the Israel of God.

This Treatise sheweth, *That there is a Church-government of divine Right now under the New Testament*, Chap. I. p. 3,4. For the clearing hereof

- 1. The Nature of a *Divine Right* is explained and proved Part 1.
 - 1. More generally, what it imports, Chap. II. p. 5. to 8.
 - 2. More particularly, how many wayes a thing may be of Divine Right, *viz.* by
 1. *The true light of Nature*, Chap. III. p. 8. to 11.
 2. *Obligatory Scripture-Examples*, Chap. IIII. p. 11. to 25.
 3. *Divine Approbation*, Chap. V. p. 25. to 28.
 4. *Divine Acts*, Chap. VI. p. 28, 29.
 5. *Divine Precepts*, Chap. VII. p. 29. to 35.
- 2. The Nature of that *Church-Government*, which is of Divine Right, is described, Part 2. Cha. I. p. 35, 36, &c. wherein are explained
 - 1. The thing described, viz. *Church-government*, Chap. II. p. 37. to 39.
 - 2. The description it self, containing
 - 1. The generall Nature of Church-government, viz. *Authority and Power*, Chap. III. p. 39. to 47.
 - 2. The Speciall difference betwixt this and other Governments, in the
 1. Speciall Rule of it, the *holy Scriptures*, Chap. IIII. p. 47. to 50.
 2. Proper fountain of it, *Jesus Christ our Mediatour*, Chap. V. p. 50, 51.
 3. Speciall kind of it, *Spirituall*, and that *Derivative*, Chap. VI. p. 52. to 57.
 4. Severall Acts of it, in *Christs Ordinances*, Chap. VII. p. 57. to 65.
 5. End of it, viz. *Edifying the Church of Christ*, Chap. VIII. p. 65. to 70.
 6. Subject, or first Receptacle of it from Christ. (☞)

☞

- 1. Negatively, not the
 1. *Civil Magistrate*, Chap. IX. p. 70. to 90.
 2. *Cœtus fidelium*, or *Community of the faithfull*, Chap. X. p. 90. to 113.
- 2. Positively, *Christs own Church-officers*: touching who here are evidenced
 - 1. The Divine Right of Christs Officers,
 1. *Pastours and Teachers*, Chap. XI. p. 114, 115.
 2. *Ruling Elders*, distinct from them, Chap. XI. p. 116. to 161.
 3. *Deacons*, Chap. XI. p. 161, 162, 163.
 - 2. That Christs *Ruling Church-officers are the Subject*, or first Receeptacle of the power of Church-government from Christ, Chap. XI. p. 163. to 179.
 - 3. How they are the Subject of Church-government *severally* & *joyntly* as associated in severall Ruling-Assemblies, Chap. XI. p. 179. to 182. And here are asserted
 - 1. The divine Right of
 1. *Congregationall Elderships*, Chap. XII. p. 182. to 188.
 2. *Classicall Presbyteries*, Chap. XIII. p. 188. to 214.
 3. *Synods* or *Councels*, Cha. XIIII. p. 214. to 229.
 - 2. The Divine Right of *Appeales* from the lesser to the greater Ruling-Assemblies, Chap. XV. p. 229. to the end.

Jus Divinum Regiminis Ecclesiastici.

THE DIVINE RIGHT OF Church-Government.

PART I.

Of the Nature of a *Jus Divinum*, or a *Divine Right*: and how many wayes a thing may be *Jure Divino*, or of *Divine Right*.

CHAP. I.

That there is a Government in the Church of Divine Right *now under the New Testament.*

JEsus Christ our Mediatour hath *the Government* (both of the Church, and of all things for the Church) laid *upon his shoulder, Isai.9.6.* and to that end hath *all power in heaven and earth given to him, Matth.28.18. 1 Joh.5.22. Ephes.1.22.* But lapsed man (being full of pride, *Psal.10.2,4.* and enmity against the Law of God, *Rom.8.7.*) is most [a] impatient of all Government of God and of Christ, *Psal.2.1,2,3.* with *Luke 19.14, 27.* whence it comes to passe, that the *Governing* and *Kingly Power*

[a] Nihil humano ingenio magis adversum est, quam subjectio. verum enim illud olim dictũ est, Regis animum, quemq; intra se habere, *Calv.* in 1 Pet. 5.5.

of Christ hath been opposed in all ages, and specially in this of ours, by quarelsome Queries, brangling Disputes, plausible Pretences, subtile Policies, strong self-interests, and meere violent wilfulnesses of many in England, even after they are brought under the *Oath of God* to *reforme Church-Government according to the Word of God.* Yet it will be easily granted, *That there should be a Government in the Church of God,* otherwise the Church would become a meer *Babel* and *Chaos* of Confusion, and in far worse condition then all other humane Societies in the whole world: And *that some one Church-Government is much to be preferred before another, yea before all other*; as being most desirable in it self, and most sutable to this state; otherwise why is the *Prelaticall* Government rejected, that another and a better may be erected in stead thereof? But the pinch lyes in this, *Whether there be any Government in the Church visible* jure divino? And, if so, *which of those Church-Governments,* (which lay claime to a *jus divinum* for their foundation) *may be most clearely evinced by the Scriptures to be* jure divino *indeed?* If the former be convincingly affirmed, the fancy of the *Erastians* and *Semi-Erastians* of these times will vanish, that deny all Government to the Church distinct from that of the Civill Magistrate: If the latter be solidly proved by Scripture, it will appeare, Whether the *Monarchicall Government* of the Pope and Prelates; Or the *meere Democraticall Government* of all the People in an equall levell of Authority, as among the Brownists and Separatists; Or the *mixt Democraticall Government* of both Elders and people within their own single Congregation only, without all subordination of assemblies and benefit of appeales, as among the Independents; Or rather the *pure Aristocraticall Government* of the Presbytery or Church-guides only without the people, in subordination to superiour Synodall Assemblies, and with Appeales thereto, as it is among the Presbyterians, be that peculiar Government which Jesus Christ hath left unto his Church *jure divino,* and in comparison of which all others are to be rejected?

To draw things therefore to a cleare and speedy issue about the *jus divinum* of Church-Government, let this Generall Proposition be laid downe.

The

The Scriptures declare, That there is a Government jure divino in the visible Church of Christ now under the New Testament.

This is evident 1 *Cor.*12.28. *God hath set some in the Church, first Apostles, secondly Prophets, thirdly Teachers.——— Helpes, Governments:* in which place these things are plain: 1. That here the Apostle speaks of the visible Church; for, he had formerly spoken of visible gifts and *manifestations of the Spirit given to profit* this Church *withall*, ver.7. to 12. He also compares this Church of God to a visible organicall body, consisting of many visible members, ver.12,13,&c. And in this 28.ver. enumerates the visible officers of this Church. 2. That here the Apostle speaks of one generall visible Church: For, he saith not *Churches*, but *Church* (τῇ ἐκκλησίᾳ) in the singular number, that is of one: Besides, he speaks here of the Church in such a latitude, as to comprehend in it self all gifts of the Spirit, all members, and all officers, both extraordinary and ordinary, which cannot be meant of the Church of Corinth, or any one particular Church, but only of that one generall Church on Earth. 3. That this generall visible Church here meant, is the Church of Christ now under the New Testament, and not under the Old Testament; for he mentions here the New Testament officers only, ver.28. 4. That in the visible Church now under the New Testament, there is a Government settled; for besides *Apostles, Prophets, and Teachers*, here's mention of another sort of Officer distinct from them all, called in the abstract, *Governments*, κυβερνήσεις, a Metaphor from Pilots, Mariners, or Ship-masters, who by their Helme, Card or Compasse, Cables and other utensils, guide and order, turn and twine the Ship as necessity shall require: so these officers called *Governments* have a power of governing and steering the spirituall vessell of the Church; thus *Bez. in loc. Presbyterorum ordinem declarat, qui disciplinæ & Politiæ Ecclesiasticæ custodes erant.* i.e. *he declares the order of Presbyters, who are keepers of Discipline and Church Politie.* For how improperly should these, or any officers be stiled *Governments in the Church*, if they had not a power of Government in the Church settled upon them? nor can this be interpreted of the Civill Magistrate; for, when the

Apostle wrote this, the Church had her government, when yet she had no civill Magistrate to protect her; And when did God ever resume this power from the Church, and settle it upon the civill Magistrate? Besides, all the other Officers here enumerated are purely Ecclesiasticall Officers; how groundlesse then and incongruous is it under this name of *Governments* heterogeneally to introduce the politicall Magistrate into the list and roll of meere Church-officers? Finally, the civill Magistrate, as a Magistrate, is not so much as a member of the visible Church, (for then all Pagan Magistrates should be members of the Church) much lesse a Governour in the Church of Christ. 5. That this Government setled in the Church is *jure divino*; for, of those *Governments*, as well as of *Apostles*, *Prophets* and *Teachers*, it is said, *God hath set* them *in the Church*, (ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ) *God hath set* them, [ἔθετο] *Posuit, hath put, set, Tremellius* out of the Syriack. *Constituit, hath constituted, ordained, Beza* out of the Greek. Now, if they be *set in the Church*, and *God hath set them* there, here's a plaine *jus divinum* for Government in the Church.

Adde hereto, 2 *Cor.* 10. 8. *Of our authority, which the Lord hath given to us for the edification, and not for the destruction of you.* Here are mentioned, 1. Church *power* or *authority* (τῆς ἐξουσίας) for Government in the Church. 2. The end of this power, positively, *for the edification*; negatively, *not for the destruction* of the Church. 3. The authour or fountaine of this authority, ἔδωκεν ὁ Κύριος, *the Lord* Christ *hath given* it, dispensed it; there's the *jus divinum*. 4. The proper Subjects intrusted with this authority, *viz.* the Church-guides, our *authority* —— ἔδωκεν ἡμῖν, *which hee hath given to* us, they are the receptacle of power for the Church, and the government thereof. Compare also 1 *Thes.* 5. 12. *Matth.* 16. 19, 20. with 18. 18. and *John* 20. 21, 22, 23. In which and divers like places the *jus divinum* of Church-government is apparently vouched by the Scripture, as will hereafter more fully appeare: but this may suffice in generall for the confirmation of this generall Proposition.

CHAP.

Chap. II.

Of the nature of a Jus Divinum, *or a* Divine Right *in* generall.

NOw touching this *jus divinum* of Church-Government, two things are yet more particularly to be opened and proved, for the more satisfactory clearing thereof unto sober minds, to unprejudiced and unpreingaged judgements, *viz.*

1. *What the nature of a* jus divinum *is, and how many waies a thing may be said to be* jure divino, *and that by warrant of Scripture.*

2. *What the nature of the* Government of the Church *under the New Testament is, which is vouched by the Scripture to be* jure divino.

I. For the first, *viz. What the nature of a* jus divinum, *or a* divine right *is*; consider both *what* jus divinum *is in generall, and how many waies a thing may be said by Scripture-warrant to be* jure divino, *or of* divine right *in particular.*

Jus is a Latine word, which sometimes we render *Law*; as, *Jus naturale*, the *Law of nature*; *Jus Gentium*, the *Law of Nations*, *&c.* Sometimes we render it, *Right*, *just*, or *due*, *viz.* according unto some law; [b] *Jus idem est quod justum, aequum, &c.* Divers Etymologies are given of it by learned [c] men, chiefly these two:

b *Calv. Lex. Jurid. in verb.* JUS.

c *Suarez Tract. de legibus, l. 1. cap. 2.*

1. *Jus* is derived *à jubendo*, from commanding; and the thing commanded, *jussum*, seems notably to speak as much, if we cut the word in two, *jus-sum*: and in this sense it is, that *Jus* is so often used for a *Law*, *Precept*, or *Command*; *Nam Lex in jussione, seu imperio posita est*, as *Suarez* rightly notes, *ibid. The nature of a Law consists in commanding.* Agreeable to this sense is the Hebrew word חֹק, which signifies [d] *Jus, Statutum, Lex, &c. Right, Statute, Law*, or *that which is just to be received by vertue of some Statute-law.* And it differs from מִשְׁפָּט *Jus, Judicium, &c. Right, Judgement*, in that the former word is most commonly applyed to *Rules and Rites Ecclesiasticall*, this latter word to *Politicall* for most part, as *Mercer in Pagn.* notes.

d *Mercer. in verb. in Pagn. Lex. Hebr.*

2. *Jus* by some is derived [e] *à Justitia, Right*, from *Righteousnesse*,

e *Ulpian. l. 1. ff. de just. & jur.*

neſſe, *Juſtice*, &c. *Jus* being the firſt ſyllable of the word. To this Etymology inclines [f] *Iſidore*, *Jus dictum eſt, quia juſtum eſt.* And [g] *Auguſtine* conſents hereto, *Jus & injuria contraria ſunt: jus enim eſt quod juſtum eſt.* [h] *Thomas* alſo conceives, that this is the firſt reaſon and ſignification of the word *Jus*, and concludes, *Jus non eſſe legem, ſed potiùs eſſe id, quod lege præſcribitur ſeu menſuratur*, i.e. *Jus, Right, is not the Law it ſelfe, but rather that which is preſcribed or meaſured by the Law.* (Anſwerable hereunto is the Greek word Νόμος, *Law*; ſo called from *rendring* or *diſtributing* to every perſon what is *juſt, meet, equall.*) According to this ſenſe, *Jus, Right*, implies a kind of due, equitie or power in or to any thing: there's *jus in re*, and *ad rem*; as the father hath *right in* his inheritance, the heire (though under age) hath *right to* his inheritance. Which of theſe two Etymologies is trueſt, will be hard to determine; in our preſent caſe of *jus divinum* we may make uſe of both.

f *Iſiod. Etymol. cap. 3.*
g *Aug. in Pſal. 145. ſub. fin.*
h *Aquin. 2. 2æ Q. 57. art. 1. ad 2dum.*

'Divinum, in Greek Θεῖον, *Divine*. This terme in Scripture, 1. ſometimes notes the *divine eſſence*, or God-head it ſelfe, τὸ Θεῖον εἶναι ὅμοιον—*that the God head is like to*—*Acts* 17.29. 2. Sometimes it ſignifies certain *divine endowments*, whether gracious or glorious, communicated to us from God, and in ſome ſenſe comparing us unto God—*Ye ſhould become partakers of the divine nature*, Γένησθε θείας κοινωνοὶ φύσεως, 2 *Pet.* 1.4. 3. Sometimes it points out a *divine warrant* or authority from God, ingraven or inſtamped upon any thing, whereby it is exalted above all humane or created authority and power: And thus, all Scripture is ſtiled θεόπνευστος, *divinely-breathed*, or *inſpired-of-God.* Hence is the divine authority of Scripture aſſerted, 2 *Tim.* 3. 16, 17. and in this laſt ſenſe eſpecially this *jus divinum*, or *divine right*, is here ſpoken of in reference to Church-Government, as it ſignifies a divine warrant and authority from God himſelfe, engraven upon that Church-Government and Diſcipline (hereafter to be handled,) and revealed to us in his holy Scriptures, theſe infallible and perfect Oracles. So that *Jus divinum, divine Right* (according to this interpretation of the termes) is that which is either *juſtum, juſt, meet*, and *equall*; or *juſſum, commanded, enjoyned* by any divine warrant or authority: And generally, a thing may be ſaid to be *jure divino*, which

which is any way *divinitùs juſtum, divinely juſt, equall, &c.* Or, *divinitùs juſſum, divinely commanded* by any Law of God, or by that which is equivalent to a divine Law. And whatſoever matters in Church-Government can be proved by Scripture, to have this ſtamp of divine warrant and authority ſet upon them, they may properly be ſaid to be *jure divino*, and *by the will and appointment of Jeſus Chriſt*, to whom God hath delegated all power and authority for government of his Church, *Matth.*28.18,19 20. *Iſa.*9.6. *John* 5.22. *Epheſ.*1.22. In this ſenſe, if Church-government, or any part of it be found to be *jure divino* conſequently, 1. It is above and contradiſtinct from all humane power and created authority in the world whatſoever. *Jus divinum* is the higheſt and beſt Tenure, whereby the Church can hold of Chriſt any Doctrine, Worſhip, or Government; onely God can ſtamp ſuch a *jus divinum* upon any of theſe things, whereby Conſcience ſhall be obliged. All humane inventions herein, whether deviſed of our owne hearts, or derived as Traditions from others, are incompatible and inconſiſtent herewith: vaine in themſelves, and to all that uſe them, and condemned of God. See 1 *Kings* 12.32,33. *Iſa.*29.4. *Mat.* 15.6,7,8,9. 2. It is beyond all juſt, humane or created power, to aboliſh or oppoſe the ſame, or the due execution thereof in the Church of Chriſt: For, what is *jure divino* is held of God, and not of man; and to oppoſe that, were to fight againſt God. The ſupreme Magiſtrates in ſuch caſes ſhould be *Nurſe-fathers*, *Iſa.*49.23. not *Step fathers* to the Church; their power being *cumulative and perfective*, not *privative and deſtructive* unto her: for ſhee both had and exerciſed a power in Church-government, long before there was any Chriſtian Magiſtrate in the world; and it cannot be proved, that ever Chriſt reſumed that power from his Church, or tranſlated it to the Politicall Magiſtrate, when he became Chriſtian. 3. It is ſo obligatory unto all Churches in the whole Chriſtian world, that they ought uniformely to ſubmit themſelves unto it in all the Subſtantialls of it ſo far as is poſſible: for a *Jus divinum* is equally obligatory to one Church as well as to another. And it is ſo obligatory to all perſons, ſtates and degrees, that none ought to be exempted from that Church-government which is *jure divino*,

nor

nor to be **tolerated** in another Church-government, which is but *jure humano*; nor ought any Christian to seek after, or content himself with any such Exemption or **Toleration**: for in so doing, inventions of men should be preferred before the ordinances of God; our owne wisdome, will, authority, before the wisdome, will, authority of Christ: and we should in effect say, *We will not have this man to reigne over us, Luk.*19.27. *Let us break their bands asunder, and cast their cords away from us, Psal.*2.3.

Chap. III.

Of the nature of a Jus divinum, *a* divine Right *in particular. How many waies a thing may be of* divine right: *And first, of a* divine right *by* true light of Nature.

THus we see in generall what *Jus divinum* is; now in particular let us come to consider how many waies a thing may be said to be *Jure divino*, by Scripture-warrant, keeping still our eye upon this subject of Church-government, at which all particulars are to be levelled for the cleering of it.

A thing may be said to be *Jure divino*, of *divine Right*, or (which is the same for substance) of *divine Institution*, divers waies: 1. *By light of Nature:* 2. *By obligatory Scripture-examples:* 3. *By divine Approbation:* 4. *By divine Acts:* 5. *By divine Precepts or Mandates:* all may be reduced to these five heads, ascending by degrees from the lowest to the highest *Jus divinum.*

1. **By light of Nature.** That which is evident by, and consonant to the *true light of Nature*, or *naturall Reason*, is to be accounted *Jure divino* in matters of Religion. Hence two things are to be made out by Scripture: 1. What is meant by the *true light of Nature.* 2. How it may be proved, that what things in Religion are evident by, or consonant to this true light of Nature, are *Jure divino.*

1. For the first, *What is meant by the True light of Nature, or naturall reason,* thus conceive. The *light of Nature* may be considered two wayes: 1. As it was in man before the fall, and so it was

was that image and similitude of God in which man was at first created, *Gen.*1.26,27. or at least part of that image; which image of God, and light of Nature, was con-created with man, and was perfect; *viz.* so perfect as the spheare of humanity, and state of innocency did require: there was no sinfull darknesse, crookednesse or imperfection in it: and whatsoever was evident by, or consonant to this pure and perfect *light of nature*, in respect either of Theory or Practise, was doubtlesse *jure divino*, becausse correspondent to that divine Law of Gods image naturally engraven in *Adams* heart. But man being lapsed, this will not be now our Question, as it is not our case. 2. As it is now in man after the fall. The light of Nature and image of God in man is not totally abolished and utterly razed by the fall; there remain still some Reliques and Fragments thereof, some *scintillæ*, some glimmerings, dawnings, and common principles of *light* both touching *Piety to God*, *Equity to man*, and *Sobriety to a mans self.* &c. as is evident by comparing these places, *Psal.*19.1,2,&c. *Act.*14.17. and 17.27,28. *Rom.*1. 18,19,20,21. and 2.12,14,15. 1 *Cor.*5.1. in which places it is plain, 1. That the Book of the creature is able (without the Scriptures, or divine Revelations) to make known to man much of God, his *invisible Godhead* and Attributes, *Psal.*19.1,2. &c. *Act.*14.17. and 17.27,28. yea so farre as to leave them *without excuse*, *Rom.*1.18,19,20,21. 2. That there remained so much naturall light in mindes even of heathens, as to render them capable of instruction by the creature in the *invisible things of God*, yea and that they actually in some measure *did know God*, and becausse they walked not up to this knowledge, were plagued, *Rom.*1. 18, 19, 20, 21.—24, &c. 3. That the *work of the Law* (though not the right ground, maner and end of that work, which is the blessing of the New Covenant, *Jer.* 31.33. *Hebr.*8.10.) *was* materially *written* in some measure *in their hearts*, partly becausse *they did by nature* without the Law *the things contained in the law*, so being *a law to themselves*, *Rom.* 2.14,15. Partly, becausse they by nature forbore some of these sinnes which were forbidden in the law, and were practised by some that had the Law, as 2 *Cor.*5.1. and partly becausse according to the good and bad they did, &c. their Conscience

did accuſe or excuſe, *Rom.*2.15. now Conſcience doth not accuſe or excuſe, but according to ſome Rule, Principle, or Law of God, which is above the Conſcience; and they had no law but the imperfect characters thereof in their own hearts, which were not quite obliterated by the fall. Now ſo farre as this light of nature after the fall, is a true relique of the light of nature before the fall, that which is according to this light may be counted of *divine right*, *jure divine*, in matters of Religion, which is the next thing to be proved.

2. For the ſecond, How it may be proved *that what things in Religion are evident by, or conſonant to, this true light of Nature*, are jure divino. Thus briefly.

1. Becauſe that knowledge which by light of nature Gentiles have of *the inviſible things of God*, is a beame of *divine light*, as the Apoſtle ſpeaking of the Gentiles light of nature, ſaith, *That which may be knowne of God, is manifeſt in them*, [ὁ γὰρ Θεὸς ἀυτοῖς ἐφανέρωσε] *for God hath ſhewed it to them. For the inviſible things*, &c. *Rom.*1.19,20. God himſelf is the Fountain and Author of the true light of Nature; hence ſome not unfitly call it the *Divine light of nature*, not only becauſe it hath God for its *Object*, but alſo God for its *Principle*; now that which is according to *Gods Manifeſtation*, muſt needs be *jure divino*.

2. Becauſe the Spirit of God and of Chriſt in the New Teſtament is pleaſed often to argue from *light of nature* in condemning of ſinne, in commending and urging of duty, as in caſe of the inceſtuous Corinthian, *It is reported commonly, that there is fornication amongſt you, and ſuch fornication as is not ſo much as named amongſt the Gentiles*, (who had only the *light of nature* to guide them) 1 *Cor.* 5.1. in caſe of the habits of men and women in their publike Church-Aſſemblies, that womens heads ſhould be covered, mens uncovered in praying or prophecying. *Judge in your ſelves, is it comely that a woman pray unto God uncovered? Doth not even nature it ſelf teach you, that if a man have long haire, it is a ſhame to him? but if a woman have long haire it is a glory to her*, &c. 1 *Cor.*11.13,14,15. here the Apoſtle appeales plainly to the very *light of nature* for the regulating and directing of their habits in Church-Aſſemblies: and thus in caſe of praying or prophecying in the Congregation in

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an unknowne tongue, (unlesse some doe interpret) he strongly argues against it from *light of nature*, 1 *Cor.* 14.7,8, 9, 10, 11. and afterwards urges that women be *silent in their Churches*, *ab indecoro naturali*, from the naturall uncomelinesse of their speaking there, *for it is a shame for women to speake in the Church*, 1 *Cor.* 14. 34,35.

Now if the Spirit of God condemne things as vicious, and commend things as vertuous from the *light of nature*, is there not a *jus divinum* in the *light of nature*? may we not say, that which is repugnant to the *light of nature* in matters of Religion, is condemned *jure divino*: and that which is correspondent to the *light of nature* is prescribed *jure divino*? and if not, where is the strength or force of this kind of arguing from the *light of nature*?

Consequently, in the present case of Church-Government, That which is agreeable to the true *light of nature*, must needs be confessed to be *jure divino*. Though *light of nature* be but dim, yet it will lend some help in this particular: *e.g. Light of Nature* teaches, 1. That as every Society in the world hath a distinct government of its own within it self, without which it could not subsist, so must the Church, which is a Society, have its own distinct government within it self, without which it cannot subsist no more then any other Society. 2. That in all matters of difference the lesser number in every Society should give way to, and the matters controverted be determined and concluded by, the major part; else there would never be an end: and why not so in the Church? 3. That in every ill-administration in inferiour Societies the parties grieved should have liberty to appeale from them to superiour Societies, that equity may take place: and why not from inferiour to superiour Church-Assemblies? &c.

Chap. IIII.

2. *Of* a Divine Right *by obligatory Scripture-Examples.*

By **obligatory Scripture-examples** (which Gods people are bound to follow and imitate) Matters of Religion be- II.

come *Jure divino*, and by the will and appointment of Jesus Christ, by whose Spirit those *examples* were recorded in Scripture, and propounded for imitation to the Saints. *Light of Nature* in this case helps something; but the light of *Obligatory Scripture-examples* helps much more, as being more cleare, distinct and particular. I say, *Scripture examples*, for only these *Examples* are held forth to us by an infallible impartiall divine hand: and those *Scripture-examples Obligatory*, or *Binding*; for there are many sorts of *Scripture-examples* that oblige not us to imitation of them, being written for other uses and purposes.

Great use is to be made of such *Examples* in matters of Religion, and particularly in matters of *Church-government*, for the cleering of the *Jus divinum* thereof: and great opposition is made by some against the binding force of *Examples*, especially by men of perverse spirits, (as too many of the *Erastian* party are;) therefore it will be of great consequence to unfold and cleere this matter of *Scripture-examples*, and the *obliging power* thereof, that we may see how farre *Examples* are to be a *Law* and *Rule* for us *Jure divino*. In generall, this Proposition seems to be unquestionable, That *whatsoever matter or act of Religion Jesus Christ makes knowne to his Church and people by or under any* binding Scripture-example, *that matter or act of Religion so made knowne*, is Jure divino, *and by the will and appointment of Jesus Christ*. But to evince this more satisfactorily, these severall particulars are to be distinctly made good and manifested. 1. *That some Scripture-examples are obligatory and binding to Christians in matters of Religion.* 2. *Which are those obligatory Scripture-examples.* These things being made out, we shall see with what strength *Scripture-examples* hold forth a *Jus divinum* to us in the mysteries of Religion; and particularly in *Church-government.*

1. *That some Scripture-examples in matters of Religion are obligatory to Christians, as Patternes and Rules, which they are bound in conscience to follow and imitate*, is evident.

1. *By the divine intention of the Spirit of God, in recording and propounding of Examples in Scriptures*: for he records and propounds them to this very end, that they may be imitated. Thus Christs

Christs humility, in washing the very feet of his Disciples, was intentionally propounded as an obligatory example, binding both the Disciples, and us after them, to performe the meanest offices of love in humility to one another: *If I your Lord and Master have washed your feet, ye ought also to have washed one anothers feet. For I have given you an* Example, *that you should doe as I have done to you*, *John* 13.4. *&c.* 13.14,15. Thus Christs suffering with innocence and unprovoked patience, not reviling againe, &c. is purposely propounded for all Christians to imitate, and they are bound in conscience as well as they can to follow it—*Christ suffered for us, leaving us an example, that yee should follow his steps, &c.* i 1 *Pet.*2.21, 22, 23. Hence the Apostle so urges the example of Christ for the *Corinthians* to follow in their bounty to the poore Saints, yea, though to their owne impoverishing, *for you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poore, that ye through his poverty might be rich*, 2 Cor. 8.9. Nor was the *example of Christ* onely written for our imitation; but the *examples of the Apostles* also in the Primitive Churches were intentionally left upon record for this end, that they might be binding patternes for us to follow in like cases in after-ages. And in particular, this seems to be one singular ground, scope and intention of Christs Spirit in writing the History of the *Acts of the Apostles*, that the Apostles Acts in Primitive Churches might be our Rules in successive Churches: For, 1. Though this Book (as some k well observe) containe in it many things *Dogmaticall*, divers Doctrines of the Apostles, yet is it not stiled, *The Book of the Doctrine*, but of the *Acts of the Apostles*, that we may learne to *act as they acted*. This being one maine difference betwixt profane and sacred Histories; those are for speculation, these also for admonition and imitation, 1 *Corinth.* 10.11. The History therefore of the Acts propounds examples admonitory and obligatory unto us, that we should expresse like

i ὑπογραμμὸν, Exemplar, Translatio à pictoribus, vel pædagogis sumpta. *Beza in loc.* Vox Græcè significat propriè exemplar scriptionis, quale solent præscribere discipulis suis magistri scriptorii. Proponitur autem Christus nobis in Scripturis ad exemplum multifarium: 1. In exemplum lenitatis & mansuetudinis, Matth. 11.29. 2. Humilitatis ac servitii, Joan. 13. v. 12, 13. 3. Mutuæ pacis ac charitatis, Joan. 14.27. & 13. 34, 35. Ephes. 5.2. 4. Dilectionis conjugalis, sive matrimonialis, Eph. 5.25. 5. Vitæ sanctitatis, 1 Cor. 11.1. 1 Joan. 2.6. 6 Patientiæ ac tolerantiæ in cruce & afflictionibus in præsenti hoc loco Petri. *Jac. Laurent. in loc. pag.* 174.

k *Rob. Parker de Polit. Eccles. l.* 2. *c.* 42.

like acts in like cases. 2. *Luke* (the Pen-man of the *Acts*) makes such a transition from his History of Christ, to this History of Christs Apostles, as to unite and knit them into one volume, *Act.* 1.1. whence we are given to understand, That if the Church wanted this History of the Apostles, shee should want that perfect direction which the Spirit intended to her: as also, that this Book is usefull and needfull to her as the other. 3. In the very front of the *Acts* it is said, that *Christ after his Resurrection* (and before his Ascension) *gave commandements to the Apostles——and spake of the things pertaining to the Kingdome of God*, Act. 1.2,3. *viz.* of the Politie of the Church, say[l] some. Of the Kingdome of Grace, say[m] others. Judicious *Calvin*[n] interprets it partly of Church-Government, saying, *Luke admonisheth us, that Christ did not so depart out of the world, as to cast off all care of us*: nam quod perpetuum in Ecclesia regimen constituit, hoc documento ostendit—*for by this Doctrine he shewes, that he hath constituted a perpetuall Government in his Church.* And againe, *Significat ergo Lucas, non prius abiisse Christum, quam Ecclesiæ suæ Gubernationi prospexerit*, i.e. *Therefore Luke signifies, that Christ departed not, before he had provided for his Churches Government.* Now those expressions are set in the Frontispice, to stamp the greater authority and obligatory power upon the *Acts* after recorded, being done according to *Christs commandements*; Christ intending their *Acts* in the first founding of his Kingdome and Politie Ecclesiastick to be the Rule for after-Churches. For what Christ spoke of his Kingdome to the Apostles, is like that, ***What I say to you, I say to all***, *Mat.* 13.37. as what was said to the Apostles touching *Preaching and Baptizing, remitting and retaining of sins*, was said to all the Apostles successours, *to the end of the world*, *John* 20.21,23. with *Mat.* 28.18,19,20.

2. *By Gods approving and commending such as were followers not onely of the Doctrine, but also of the Examples of the Lord, his Apostles,*

l *R. Park de Polit. Eccles. l.2. cap.42.*

m Regnum Dei vel generaliter consideratur, quatenus generali providentia omnia cœlo, terrâque comprehensa gubernantur, cujus ambitu ne eximere licet Satanam nec Spiritus infernales; vel specialiter expenditur, ut restrictum est ad Ecclesiam, atque ita est, aut gratiæ in hoc mundo administratum per Verbum, Sacramenta & DISCIPLINAM: aut gloriæ in futuro, quo, hac administrationis formâ cessante, Deus Pater plenariè & immediatè erit omnia in omnibus. Per regnum ergo Dei intellige Gratiæ, quod tantùm à Gloriæ regno modo administrationis distinguitur—*Joan. Malcolmi comment. in Act. 1.2,3. p.3,4.*

n *Calv. in loc.*

postles and Primitive Churches; *And ye became followers* (μιμηταὶ *imitatours*) *of us, and of the Lord*, 1 Thes. 1.6,7. and again, *Ye brethren became followers* (ο μιμηταὶ *imitatours*) *of the Churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own Country-men, even as they have of the Jewes*, 1 *Thes.* 2.14. In which places the holy Ghost recites the Thessalonians *imitating* of the Lord, of the Apostles, and of the Churches, to the praise of the Thessalonians, by which they are given to understand that they did well, and discharged their duty in such *imitations*: for Gods *condemning* or *commending* any thing, is virtually a *prohibiting* or *prescribing* thereof.

[o] The Greek word originally and most properly signifies, morally to imitate that which is good or bad in any example. 3 Joh. 11. μὴ μιμοῦ—imitate not.

3. *By the Lords commanding some examples to be imitated.* Commands of this nature are frequent. In Generall, *Beloved imitate not that which is evil, but that which is good*, 3 Joh. 11. In Particular, 1. Imitating of God and Christ; *Be ye therefore followers of God as deare children: and walk in love as Christ also hath loved us*, Ephes. 5.1,2. with *Ephes.* 4.32. *He that saith, he abideth in him, ought himself also to walk, even as he walked*, 1 Joh. 2.6. 2. Imitating of the Apostles and other Saints of God; *I beseech you, be ye imitatours of me; for this cause have I sent unto you Timothy——who shall bring you into remembrance of my wayes which be in Christ*, 1 Cor. 4. 16,17. *Be ye imitatours of me, even as I also am of Christ*, 1 Cor. 11.1. *Those things which you have both learned, and received, and heard, and seen in me, do: and the God of Peace shall be with you*, Phil. 4.9. *Be not slothfull, but imitatours of them who through faith and patience inherit the Promises*, Heb. 6.12. *whose faith imitate, considering the end of their Conversation*, Heb. 13.7. *Take, my brethren, the Prophets, who have spoken in the Name of the Lord, for an Example* (ὑπόδειγμα *pattern*) *of suffering affliction and of patience*, Jam. 5.10. These and like divine Commands infallibly evidence that many *Scripture-Examples are obligatory*, and do bind our Consciences to the imitation of them.

[p] *Chrys.* wisheth —ἀλλ' ἔδει γὰρ ἐνταῦθα ἐυποιῆσαι τῷ λαῷ ἱστορίαν ὑμῖν ἀκριβῆ καὶ ἀκόλουθον ἀπὸ τῶν προφητῶν, &c. *i. e.* But, O that there had not wanted one that would have delivered dil gently unto us the History of the Apostles, not only what they wrote, or what they spake, but how they behaved themselves throughout their whole life, both what they did eate, and when they did eate, when they sate, and whither they went, and what they did every day, in what parts they lived, and into what house they entred, and whither they sailed, and that would

4. *By Consent of Orthodox and learned Writers* both Ancient and Modern, acknowledging an obligatory force in some *Scripture-Examples*, as being left upon record for our imitation. As among others [p] *Chrysostome*, and [q] *Greg. Nyssen* well observe.

accurately have expounded all things, so full of manifold utility are all things of theirs. *Chrysost. Argum. in Epist. ad Philem.*— And elsewhere he affirmeth, οὐδὲ γὰρ ἁπλῶς ἡμῖν τὰς ἱστορίας ἀνελέχθησαν ἡ τῷ πνεύματι χάριν γενέσθαι παρασκευάσαι, ἀλλ' ἵνα ὡς εἰς μίμησιν ἡμᾶς διεγείρῃ καὶ ζῆλον τῶν ἀναρέτων ἀνδρῶν, &c. *i.e.* nor hath the grace of the holy Ghost without cause left unto us these Histories written, but that he may stirre us up to the imitation and emulation of such unspeakable men. For when we heare of this mans patience, and of that mans soberneſſe, of another mans readineſſe to entertain strangers, and the manifold vertue of every one, and how every one of them did shine and became illustrious, we are stirred up to the like zeal, *Chrys. in Genes. 30.25. Homil. 57. in initio.* q Τάχα γὰρ καὶ τούτου χάριν ἡ θεία γραφὴ τῶν ἁγίων ἐκείνων πολιτείαν δι' ἀκριβείας ἱστόρησεν, ὡς ἂν διὰ, &c. *i.e.* For this cause therefore the conversation of those most excellent men is accurately storied, that by imitation of them our life may be rightly led on to that which is good. *Greg. Nyssen. lib. de vita Mosis, Tom. 1. p. 170. vid. tot. lib.*

r *Perkins* on Matth. 6. 16. See him also on Heb. 11. 6. p. 28. in fol. col 2. B. C. &c.

Among Modern Writers, excellently r Mr *Perkins, This is a Rule in Divinity, That the ordinary Examples of the godly approved in Scripture, being against no generall Precept, have the force of a generall Rule, and are to be followed.* See also s *Pet. Martyr,* t *Calvin,* and others.

and on Hebr. 11. 22. p. 131. col. 2. D. and notably on Hebr. 12. 1. p. 200. col. 2. C. D. &c. and on Revel. 2. 19. p. 313. col. 1. B. and his Art of Prophecying, p. 663. col. 1. & 2.

s Vide Pet. Martyr in lib. Jud. p. 2. col. 1. and in Rom. 4. 23, 24.

t And *Calv.* in Hebr. 12. 1. and in Rom. 4. 23, 24. and in 1 Pet. 1. 21. &c.

u *Popish:* Thus *Duaren.* De ratione & forma ordinandi Ministros Ecclesiæ, nullum in sacra Scriptura præceptum extare arbitror, sed ritus ab Apostolis observatus, quorum exemplum vice cujusdam præcepti nobis esse debet, ex aliquot Scriptorum sacrorum locis cognosci potest, *i. e.* Touching the way and forme of ordaining the Ministers of the Church, I suppose there is no precept extant in Scripture, but the rite observed by the Apostles, whose example ought to be to us in stead of a Precept, may be known from certain places of Scripture. *Franc. Duaren. de sacr. Eccl. Minist. ac Benef. lib. 5. cap. 1. in initio.*—*Ludovicus Romanus the Protonotary in the Councell of Basil (wherein there was a great dispute about the decisive votes of Elders in Councels) said,* Non esse Argumentum ex gestis Apostolorum sumendum, quorum exempla miranda essent magis quam imitanda, *i.e.* That an Argument was not to be drawn from the Apostles Acts, whose examples were rather to be admired then imitated. *But how was the Councel offended hereat?* Fuit ejus Oratio eo molestior, quo plures erant suis contacti verbis: maximèq; in eo sibi est adclamatum, quod dixerat Apostolos non esse imitandos: id enim quasi blasphemiam omnes impugnarunt, *i.e.* His speech was the more grievous, in that many were touched with his words: and in that especially he was cryed out against, because he had said the Apostles were not to be imitated, for all impugned that as blasphemy. *And Ludovicus Cardinalis Arelatensis, President of the Councell thus answered,* Et licet Ludovicus Apostolorum exemplum nobis interdixerit, ego illorum potissimè in Actibus sisto. Quid enim est quod magis sequi nos deceat, quam Ecclesiæ primitivæ doctrinam ac consuetudinem?—nihil prohibet imitari Apostolos, quia ad omnia ad dos

strinam nostram scripta sint, apparet voluisse Apostolos nobis exemplum dare, *i.e.* And though *Ludovicus* hath forbidden to us the example of the Apostles, I especially insist in their Acts; For what becomes us more to follow, then the Doctrine and Custome of the Primitive Church? — Nothing hinders the imitation of the Apostles, for since all things were written for our learning, it appears the Apostles were willing to give us an example. *Æneas Sylvius (qui postea Pius* II.*) in Fascicul. rerum expetendarum, lib. 1. de Gest. Concil. Basil. fol. xi. & xii. The Rhemists also argue for the observing of the Lords day, from the Example of Christ, and the tradition and example of the Apostles.* Rhem. Annot. in Matth. 15. 9. & Luc. 24. 1. x *Prelaticall Writers count not only the examples of the Apostles, but of Apostolicall Churches also to be obligatory.* Bilson *thus contends for Bishops above Presbyters.* Tertullian *saith*, Constabit id esse ab Apostolis traditum, quod ab Ecclesiis Apostolorũ fuerit sacrosanctum. *Tertul. adverf. Marcion. l. 4.* It is certain, that came from the Apostles, which is sacredly observed in the Churches of the Apostles. And *Austin*, Quod universa tenet Ecclesia, nec conciliis institutum, sed semper retentum est, non nisi authoritate Apostolica traditum rectissimè creditur, *August. de Baptism. contr. Donat. li. 4. c. 2.* That which the whole Church keepeth, and was not appointed by Councels, that is most rightly believed to have descended from the Apostles. Now in the Churches planted by the Apostles and their coadjutors, one hath been severed from the rest of the Apostles, &c. *Bilson's Perpet. Government of Christs Church. Chap. 13. p. 258, 259. in 4° printed at London, 1610. And the same* Bilson *argues for Metropolitanes, thus,* Some think the Metropolitanes function may be derived from *Timothy* and *Titus*, by reason that *Titus* had in charge the whole Isle of Crete, and *Timothy* the over-sight not of Ephesus only, but of Asia also, *(to this end he cites many testimonies of Ancient writers, and after subjoynes)* If therefore any man like these places, I am not against them: but the ancient, evident and constant course of the Primitive Church to have Primates or Metropolitanes for the calling and guiding of Synods in every Province, is to me a pregnant and perfect proofe, that this order was either delivered or allowed by the Apostles and their scholars, or found so needfull in the first Government of the Church, that the whole Christian world ever since received and continued the same. *Bilson's Perpet. Govern. Chap. 16. p. 409, 410. Thus* Saravia *argues from example (though in app'ying it mist-takes)* ubi D. Beza docuerit abrogatam illam regendæ Ecclesiæ formam, quâ sunt usi Apostoli & Apostolici viri, ego ei credam & mutabo sententiam. Interea maneat donec abrogata meliùs doceatur, quam hactenus aut à Beza aut à quoquam alio factum est. Non enim ignoraverunt Apostoli, homines plus moveri exemplis quam præceptis, & citiùs imitaturos quos post se relinquebant Ecclesiarum rectores, quod viderant, quam quod tradidissent, & ab eis audissent: ut si quid fuit necessarium, clarè & perspicuè disertis verbis posteritati testatum relinqui, hoc imprimis fuerit necessarium. *Hadrian. Saravia de diverf. Grad. Minist. cap. 14. § 6. p. 139. in fol Edit. Lond. 1611.*

Thus it is cleare on all sides *that some Scripture-Examples are Obligatory*; Now (to come closer to the matter) consider, *Which Scripture-Examples are obligatory:* Herein two things are necessary to be cleared: 1. *How many sorts of binding-Examples are propounded to us in Scripture.* 2. *What Rules we may walk by for finding out the obligatory force of such Examples.* II.

How many sorts of binding Examples are propounded unto us in Scripture, and which are those Examples? Answ. There are princi- 1.

pally three sorts, *viz.* Examples of *God*, of *Christ*, of *Christians*.

I. *Of God.* The example of God is propounded in Scripture as obligatory to us in all morall excellencies and actions, *e.g.* *Mat.* 5.44, 45, 48. *Eph.* 5.1. 1 *Pet.* 1.14, 15, 16. 1 *Joh.* 4.10, 11.

II. *Of Christ. That the example of Christ is obligatory*, and a binding Rule to us for imitation, is evident by these and like testimonies of Scripture, *Mat.* 11.29. 1 *Cor.* 11.11. *Ephes.* 5.2, 3, 25. *&c.* 1 *Joh.* 2.6. 1 *Pet.* 2.21, 22, 23.

x *Chamier. tom. 3. l. 19. c. 7. de jejuniis § 55. ad 60. & l. 24. c. 9. de satisfact. § 21. & tom. 4. li. 8. c. 2. § 22, 23. & c. 7, 8.*

John 13.14, 15. in this place (as excellent x *Chamier* observes) we must follow *rationem exempli*, rather then the *individuum actum*; *rather the reason, then the individuall act, viz.* after Christs example, we must be ready to performe the loweſt and meaneſt offices of love and service to one another.

But which of Christs examples are obligatory to Christians, will better appeare, by distinguishing the severall sorts of Christs actions. Christs actions were of severall kinds and natures; and to imitate them all is neither *needfull*, nor *possible*, nor *warrantable*. Orthodox Writers thus rank Christs actions:

1. Some of Christs actions were of *Divine power and vertue*; as his Miracles, turning water into wine, *John* 2.7. *&c.* walking on the sea, *Mar.* 6.48, 49. dispossessing of Devils by his word, *Mar.* 1.27. *Luk.* 4.36. curing one born blind with clay and spittle, *John* 9. healing the sick by his word or touch, *John* 4.50. *Mar.* 6.56. raising the dead to life again, as *John* 12.1. *Mat.* 11.5. *Luk.* 7.22.

2. Some were *acts of divine Prerogative*, as sending for the Asse and Colt, without first asking the owners leave, *Mat.* 21.2. *&c.*

3. Some *Mediatory*, done by him as Mediatour, Prophet, Priest, and King of his Church, *e.g.* inditing the Scripture, called therefore the *Word of Christ*, *Colos.* 3.16. laying downe his life *for the sheep*, *Joh.* 10.15. *&c.* giving of the Spirit, *Joh.* 20.22. *Act.* 2. appointing of his own officers, and giving them commissions, *Eph.* 4.7, 10, 11. *Matt.* 10. and 28.18, 19, 20. Instituting of new, and thereby abrogating of old ordinances, *Matth.* 28.18 19. 1 *Cor.* 11.23. *&c.*

4. Some *Accidentall, occasionall, incidentall*, or *circumstantiall*; as in the case of his celebrating his Supper, That it was at night, not in the morning; after supper, not before; with none

but

but men, none but Miniſters; with unleavened, not with leavened bread, &c. theſe circumſtantialls were accidentally occaſioned by the Paſſover, nature of his family, &c.

5. Some *acts of Chriſt were Morall*, as *Matth.*11.29. *Epheſ.*5.2,3,25. &c. or at leaſt *bottomed upon a morall reaſon and foundation*, as *John* 13.14,15.

To imitate Chriſt in his three firſt ſort of Acts, is utterly unlawfull, and in part impoſſible. To imitate him in his circumſtantiall acts *ex neceſſitate*, were to make accidentalls neceſſary, and happily to border upon ſuperſtition; for, to urge any thing *ſupra ſtatutum*, as abſolutely neceſſary, is to urge *ſuperſtition*: and to yeeld to any thing *ſupra ſtatutum*, as ſimply neceſſary, were to yeeld to *ſuperſtition*. But to imitate Chriſt in his *morall acts*, or *acts grounded upon a morall reaſon*, is our duty: ſuch acts of Chriſt ought to be Chriſtians Rules.

III. *Of Prophets, Apoſtles, Saints, or Primitive Churches. That their examples are obligatory*, is evident by theſe places, 1 *Corin.*11.1. *Phil.*4.8,9. 1 *Pet.*3.4,5,6. 1 *Theſ.*1.6. and 2.14. *Heb.*13.7. *Jam.*5.10,11. 3 *John* 11.

Which of their examples are obligatory, may be thus reſolved, by diſtinguiſhing of their actions.

1. *Some were ſinfull*; written for our *caution* and *admonition*, not for our *imitation*: as, 1 *Cor.*10.5,6,10,12. [a] *Ut neq; juſti in ſuperbiam ſecuritate extollantur, nec iniqui contra medicinam deſperatione obdurentur*, i.e. *That neither the juſt be lifted up into pride by ſecurity, nor the unjuſt be hardened againſt the medicine through deſpaire.* See the fourth Rule following, *pag.*23.

[a] *Auguſt. cont. Fauſt. Manich. l.*22.*c.*96.

2. *Some were heroicall*, done by ſingular inſtinct and inſtigation of the Spirit of God; as divers acts may be preſumed to be, (though we reade not the inſtinct cleerly recorded:) as, *Elias* his calling for fire from heaven, 2 *Kings* 1.10. which the very Apoſtles might not imitate, not having his Spirit, *Luke* 9.54,55. *Phinehas* his killing the adulterer and adultereſſe, *Numb.*25.7,8. *Samſon's* avenging himſelfe upon his enemies by his own death, *Judg.*16.30. of which, ſaith *Bernard*, [b] *Si defenditur non fuiſſe peccatum, privatum habuiſſe conſilium indubitanter credendum eſt*, i.e. *If it be defended not to have been his ſin, it is undoubtedly to be beleeved hee had private counſell, viz.* from God for his fact.

[b] *Bern. de præcep. & diſpenſat. & Pet. Mart. in loc.* Deus illum Spiritu ſuo gubernabat.

fact. *David*'s fighting with *Goliah* of Gath the Gyant, hand to hand, 1 *Sam.*17.32.*&c.* which is no warrant for private duells and quarrells. Such *heroick acts* are not imitable but by men furnished with like *heroick spirit*, and instinct divine.

3. *Some were by speciall calling, and singular extraordinary dispensation:* as *Abraham*'s call, to leave his owne country, for pilgrimage in Canaan, *Genes.*12.1,4. which is no warrant for Popish Pilgrimages to the holy Land, &c. *Abraham*'s attempts, upon Gods speciall tempting commands, to kill and sacrifice his son, *Gen.*22.10. no warrant for parents to kill or sacrifice their children. The Israelites borrowing of, and robbing the Egyptians, *Exod* 12.35. no warrant for couzenage, stealing, or for borrowing with intent not to pay againe. Compare *Rom.* 13.8. 1 *Thes.*4.6. *Psal.*37.21. Israelites taking usury of the Canaanitish strangers (which were destined to ruine both in their states and persons, *Deut.*20.15,16,17.) *Deut.*23.20. which justifies neither their nor our taking usury of our brethren, *Levit.*25.36,37. *Deut.*23.19,20. *Neh.*5.7,10. *Psal.*15.5. *Pro.* 28.8. *Ezek.*18.8,13,17. and 22 12. *John Baptist*'s living in the desert, *Matth.*3.1. no protection for Popish hermitage, or proofe that it is a state of greater perfection, &c.

4. *Some were only accidentall or occasionall*, occasioned by speciall necessity of times and seasons, or some present appearance of scandall, or some such accidentall emergency. Thus Primitive Christians *had all things common*, *Act.*4.32. but that is no ground for *Anabaptisticall community*. *Paul* wrought at his trade of Tent-making, made his *hands minister to his necessities*, *Act.*20.34. would not take wages for preaching to the Church of Corinth, 2 *Corinth.*11.7,8,9. but this layes no necessity on Ministers to preach the Gospel *gratis*, and maintain themselves by their owne manuall labours, except when cases and seasons are alike, *Gal.*6.6,7,8. 1 *Cor.*9.6. to 13. 1 *Tim.*5.17,18.

5. *Some were of a morall nature, and upon morall grounds*, wherein they followed Christ, and we are to follow them, 1 *Corinth.*11.1. *Phil.*4.8,9. and other places fore-alledged: for whatsoever actions were done by them, upon such grounds as are of a morall, perpetuall, and common concernment to one person as well as another, to one Church as another, in one age

age as well as another, those actions are obligatory to all, and a Rule to after generations. Thus the baptizing of women in the Primitive Churches, *Act.*8.12. and 16.15. though onely the males were circumcised under the Old Testament, is a Rule for our baptizing of women as well as men, they being *all one in Christ*, *Galat.*3.28. So the admitting of infants to the first initiating Sacrament of the Old Testament, Circumcision, because they with their parents were accounted within the Covenant of Grace by God, *Gen.*17. is a Rule for us now to admit infants to the first initiating Sacrament of the New Testament, Baptisme, because infants are federally *holy*, and within the Covenant with their beleeving parents now, as well as then, *Rom.* 11.16. 1 *Cor.*7.14. *Col.*2.11,12. Thus the baptizing of divers persons formerly, though into no particular Congregation, nor as members of any particular Congregation, as the Eunuch, *Act.*8. *Lydia*, *Act.*16. the Jaylor, *Act.*16 because it was sufficient they were baptized into that one generall visible body of Christ, 1 *Cor.*12.12,13. is a Rule for us what to doe in like cases upon the same common ground. Thus the Churches practise of preaching the word, and breaking bread on the first day of the week, *Act.*20.7.&c. is our Rule for sanctifying the Lords day, by celebrating the Word, Sacraments, and other holy Ordinances at these times. And in like manner, the Primitive practices of ordaining Presbyters, by laying on of hands, 1 *Tim.*4.14. 2 *Tim.*1.6. *Act.*13.3. of governing all the Congregations of a City by one common Presbytery, in which respect they are all called by the name of one Church, as the Church of Jerusalem, *Act.*8.1. and 15.4. The Church of Antioch, *Act.*13.1. and 11.25,26. The Church of Corinth, 1 *Cor.*1.2. 2 *Cor.*1.1. which had Churches in it, 1 *Cor.*14.34. Of healing common scandals and errours troubling divers Presbyteriall Churches, by the authoritative Decrees of a Synod, made up of members from divers Presbyteriall Churches, as *Act.*15. and such like, are our Rules in like particulars, which the Lord hath left for our direction, the same grounds of such actions reaching us as well as them.

Now this last kind of Examples, are those which we are by divers divine commands especially injoyned to follow; and therefore

therefore such *examples* amount to a *divine institution:* and what we ought to doe by vertue of such *binding Examples*, is *Jure divino*, and by the will and appointment of Jesus Christ.

2. *What discriminatory Notes or Rules may we walk by, for finding out the obligatory force of Scripture-examples; and what manner of Examples those be?* For discovery hereof, take these ensuing generall Rules:

1. *Those Examples in Scripture, which the Spirit of Christ commands us to imitate, are undoubtedly obligatory.* Such are the morall examples of God, Christ, Apostles, Prophets, Saints, and Churches recorded in Scriptures, with command to follow them, *Ephes.*4.32. and 5.1,2. 1 *John* 2.6. 1 *Cor.*11.1. *Phil.*4.9. *Heb.*6.12. and 13.7. *Jam.*5.10. 3 *Joh.*11.

2. *Those Examples in Scripture, which the Spirit of Christ commends and praises, are obligatory*; his commendings are virtuall commandings: and we ought to follow whatsoever is *praiseworthy*, especially in Gods account, *Phil.*4.8,9. 2 *Corin.*10.18. Now the Spirit of Christ commends many examples to us: as, *Henoch*'s walking with God, *Genes.*5.24. *Noah*'s uprightnesse, *Gen.*6. *Abraham*'s faith, *Rom.*4. and obedience, *Gen.*22. *Lot*'s zeale against Sodomes sins, 2 *Pet.*2.9. *Job*'s patience, *Jam.*5.10,11. And in a word, all the Examples of the Saints, which the Lord approves and speaks well of: as, *Heb.*11. 1 *Pet.*3.5,6. together with all such examples, whose imitation by others is commended in Scripture: as, 1 *Thes.*1.6,7. and 2.14.

3. *Those Examples in Scripture are obligatory, whose ground, reason, scope or end are obligatory, and of a morall nature, and as much concerne one Christian as another, one Church as another, one time as another, &c. whether they be the examples under Old or New Testament.* Thus the example of the Church of Corinth, in excommunicating the incestuous person, because he was a *wicked person*—and lest he should *leaven the whole lump*; and that they might *keep the* Evangelicall *Passeover* sincerely, and for that they had power to *judge them within:* and that his *flesh might be destroyed, and his spirit saved in the day of the Lord Jesus*, 1 *Cor.*5.5,6,7,8,11,12,13. which grounds and ends being morall, oblige us to use the like remedy against all wicked scandalous persons.

4. *Those*

4. *Those Acts which are propounded in Scripture as* (τυποι or ὑποδείγματα) *Patterns or Examples, that we should act the like good, or avoide the like ill; are an obligatory Law to us.* There's *Exemplum vitationis seu cautelæ*, & *exemplum imitationis seu sequelæ*; An Example of *Devitation or Caution*, and an Example of *Imitation*.

Thus *in reference to well-doing or suffering for well-doing*, the Examples of Christ, his Apostles and other Saints are propounded as Patterns to write after, as *Joh.* 13. 14, 15. *Heb.* 11. *tot.* with *Hebr.* 12. 1. *with such a cloud of witnesses. This verse is as the Epilogue of the former Chapter* (saith the [c] most learned Interpreter) *shewing to what end the Catalogue of Saints was reckoned up, who under the Law excelled in faith, Nempe ut se quisq; comparet ad eorum imitationem*, viz. *that every one may fit himself to imitate them.* [d] Another addes, *He calls them a cloud, nebulam; se. quâ dirigamur: per allusionem ad nebulam illam quæ Israelitis in deserto præivit, ut recta via ad terram Chanaan ducerentur.* i.e. *a cloud whereby we may be directed; in allusion to that cloud that went before Israel in the wilderness, to conduct them to the land of Canaan.* See also 1 *Pet.* 2. 21, 22, 23. *Jam.* 5. 10.

[c] *Calvin. in loc.*

[d] *Park. de Polit. Eccl. l. 2. c. 42.* See also that learned *Perkins* on Heb. 12. 1. p. 200. and 201. thus opening the Metaphor.

Thus also *in reference to ill-doing*, that it may be avoided by us, the bad examples of Saints and others are laid before us, as *Warnings and Cautions* to us, binding us to eschew like evils, 1 *Cor.* 10. 5, 6, 11. *Now these things were our Examples, to the intent we should not lust after evil things, as they also lusted. Now all these things happened unto them for Examples.* &c. *Jude* 7. Thus the [e] Ancients lesson us to improve the bad Examples even of good men.

[e] Attende ne credas; non fit delectatio minorum lapsus majorum: sed fit casus majorum tremor minorum. *August. Tom.* 10. *in lib.* 50. *Homiliar. Hom.* 21. Multi cadere volunt cum David, & nolunt surgere cum David: non ergo cadendi exemplum propositum est, sed si ceciderit, resurgendi. Audiant qui non ceciderunt, ne cadant; audiant qui ceciderunt, ut surgant. *ibid.* Multi se fortes putant. Num fortiores quam Loth? Num continentiores quam Noe? Non utique vitia Patriarcharum Scriptura exposuit quos victos vino legimus, sed ut tu disceres quid caveres. Ille nudus jacuit, iste filiarum errori patuit. & Noe justus deceptus est, quia vini vis adhuc ignorabatur, sed in illo instructus es, ne tu ignorares. Loth filiabus se credidit, & per senectutem madidam vino solutus, commisit incestum ignorans: tu sic bibe, ne capiaris. Instruunt Patriarchæ, non solum docentes, sed etiam errantes. Ideo iteratum est exemplum ebrietatis, ut confirmetur magisterium cautionis. *Ambros. Tom.* 4. *in lib. de Abraham, cap.* 6. And again, Etiam lapsus Sanctorum utilis: nihil mihi nocuit, quod negavit Petrus, profuit quod emendavit, didici cavere alloquia perfidorum.—*idem lib.* 10. *in Luc. cap.* 22.

5. *Those*

5. *Those Acts of Saints or Christians which were done by them as Saints and Christians, are obligatory to, and to be followed of all Christians: but those acts which were done by Magistrates, Prophets, Apostles, Ministers, &c. only as such, are only obligatory to such as have like offices, not to all:* according to the Maxime, *Quod convenit alicui quà tale, convenit omni tali: That which agrees to any thing as such, agrees to every thing that is such.* Thus *James* urges the example of *Elias* in Praying, *James* 5. 17. *Paul* presses the example of *Abraham* in being justified by beleeving, [f] *Rom.* 4. 23, 24. *Peter* prescribes, as a pattern to wives, the example of *Sarah*, and other holy women of old, for *adorning themselves with a meek and quiet spirit,—being in subjection to their own husbands*, 1 Pet. 3. 4, 5, 6.

[f] Hoc etiam præterea hic elicitur, quoties aut dogma nobis aliquod constituendum, aut præceptum aliquod Dei explicandum est, opportunè fieri, si probatio ab exemplis petatur. Nam in locis scrupulosis & exilibus, probatio ab exemplis magnam perspicuitatem adhibet; in illis enim mens & sensus conjunguntur. *Pet. Mart. in Rom.* 4. Excellently Calvin, Disertè asserit Paulus in Abrahæ persona editum fuisse specimen communis justitiæ, quæ peræquè ad omnes spectat. Locus quo admoneamur de capiendo exemplorum fructu in Scripturis. Historiam esse vitæ magistram, verè dixerunt ethnici, &c. *Vid. plur. in Calv. in Rom.* 4. 23, 24.

6. *Those Acts that were commonly and ordinarily done, are ordinarily to be imitated*; as, Baptizing *in water only*, and not in any other Element, was the ordinary practise of the New Testament, *Matth.* 3. 11, 16. *Mar.* 1. 6, 10. *Luc.* 3. 16. *Joh.* 1. 26, 31, 33. *Act.* 1. 5. & 8. 36, 38. & 10. 47. & 11. 16. and by that practise we are obliged to baptize *in water only*. Joyning of many Christians together in receiving the Lords Supper was an ordinary practise, *Matth.* 26. 20, 26, 27. *Act.* 2. 42. & 20. 7. &c. 1 *Cor.* 11. 20. and by us ordinarily to be imitated, how else is it a Communion? 1 *Cor.* 10. 16, 17.

But such acts as were done only upon speciall causes or singular reasons, are only to be imitated in like cases. Thus Christ argues from a like speciall cause, that he was not to doe Miracles at Nazareth without a call, as he did in other places where he had a call of God; from the particular Example of *Elijah* and *Elisha*, which only went to them to whom God called them, *Luc.* 9. 25, 26, 27. so he proves that in like case of necessity it was lawfull for his disciples on the Sabbath day to rub eares of corn and eat them, &c. from *Davids* example of eating *shew-*

bread

bread when he had need, Matth. 12. 1, 2, 3, 4, 5.

7. *Those acts that were done from extraordinary Calling and gifts, are to be imitated* (in regard of their speciall way of acting) *only by those that have such extraordinary calling and gifts.* Christ therefore blames his Apostles for desiring to imitate *Elijahs* extraordinary act in calling for fire from heaven, &c. when they had not his Spirit---*Luc.*9.54, 55. Papists are blame-worthy for imitating the extraordinary forty dayes and nights fast of *Moses, Elijah* and Christ, in their Lent Fast. Prelates argue corruptly for Bishops prelacy over their brethren the Ministers, from the superiority of the Apostles over Presbyters.

Chap. V.

3. *Of a* Jus Divinum, a Divine Right, *by* Divine Approbation.

By **Divine Approbation** of the Spirit of Jesus Christ in his Word. Whatsoever in matters of Religion hath the *Divine Approbation* of the Spirit of Christ in the Scriptures, that is *Jure Divino*, and by the will and appointment of Jesus Christ. Gods approving or allowing of any thing, plainly implies it is according to his will and pleasure, and so is tantamount to a divine institution or appointment; for what is a *divine Institution* or *Law*, but *the publishing of the divine will of the Legislator, touching things to be acted or omitted?* and God cannot approve any thing that is against his will. Contrariwise Gods disallowing of any thing, plainly implies that it is against his will, and so *jure divino* prohibited, and unlawfull. God allowes or disallowes things, not because they are good or evil: but things are therefore good or evil, because he approves or disallowes them. III.

Now God approves or disallowes things divers wayes: 1. *Laudando & vituperando.* 2. *Promittendo & comminando.* 3. *Remunerando.*

1. *By commending or discommending.* God commended King *Josiah* for his zeale and impartiality in compleating of Reformation of Religion, 1 *King.*23.25. this is a Rule for all Princes

and Magistrates how they should reforme. The Angel of the Church of *Ephesus* is commended, for *not bearing of those that were evill*, for *trying* and detecting *the false Apostles*, and for hating the works of the Nicolaitans, *Revel.*2.2,3,6. The Angel of the Church of *Pergamus* is praised, for *holding fast Christs Name, and not denying his faith* in places of danger, and dayes of deepest persecution, *Revel.*2.13. A Rule for all Pastors and Churches, how in all such cases they should carry themselves: *Gods commendings are divine commandings. E contra*, God dispraises *Ephesus*, for falling from her first love, *Revel.*2.4. *Pergamus*, for holding the Doctrine of *Balaam*, and the Doctrine of the Nicolaitans, *Revel.*2.14,15. *Thyatira*, for *tolerating* the false Propheteſſe *Jezabel*, to teach and seduce his servants, &c. *Revel.*2.20. *Laodicea*, for that she was neither hot nor cold, but luke-warme, *Revel.*3.15. The Church of *Corinth*, for coming together in publike assemblies, *not for better, but for worse*, by reason of *schismes*, scandalls, and other disorders about the Lords Supper, 1 *Cor.*11.17. *&c.* In these and all such divine discommendings of the Churches for their corruptions, all succeeding Churches are strongly forbidden the like corruptions: *Gods dispraises are divine prohibitions.* Thus good Church-Elders are commended in this notion, that they are *Elders ruling well*, 1 *Timoth.*5.17. therefore that Elders in the Church should Rule, and Rule well, is by this commendation *Jure divino.*

2. *By promising and threatning.* What promise did God ever make to any act or performance, which was not a duty? or what threatning against any act, which was not a sin? He promised to them that forsake all for Christ, an *hundred-fold now in this time, and in the world to come eternall life*, *Mark* 10.29,30. therefore it's our duty to forsake all for Christ. He promised to ratifie in heaven his Disciples sentences of *binding or loosing on earth*; and to *be with them* whensoever *two or three of them were met together* for that end, *Matth.*16.19. and 18.18,19,20. and *John* 20.23. Therefore *binding* and *loosing, remitting and retaining of sins*, and meeting together for that end, belongs to them *Jure divino.* He promised to be with them that baptize, preach, remit, and retaine sins in his Name, &c. *all dayes to the end*

end of the world, John 20.23. with *Matth.*28.18,19,20. which promiſe ſhowes, that theſe works and imployments belong to all ſucceeding Miniſters to the worlds end, as well as to the Apoſtles *Jure divino.* On the contrary, the Lord threatens *Epheſus* for decay of firſt love, *Rev.*2.4,5. *Pergamus* for holding falſe doctrine, *Rev.*2.14,15. *Thyatira* for tolerating of *Jezabel* and her falſe teaching, &c. *Revel.*2.20,21,23. and *Laodicea* for luke-warmneſſe, *Revel.*3.15,16. Therefore all theſe were their ſins, and we are bound even by this divine threatning to avoid the like, *Jure divino.*

3. *By remunerating or rewarding; whether he reward with bleſſings, or with judgements. With bleſſings* God rewarded the Hebrew Midwives, becauſe they preſerved the male-children of Iſrael, contrary to *Pharaoh*'s bloudy command, *God made them houſes, Exod.*1.17,20,21. Hee will have the Elders that rule well *counted worthy of double honour, &c. i.e.* rewarded with a bountifull, plentifull maintenance, 1 *Tim.*5.17. Therefore their ruling in the Church is *Jure divino,* for which God appoints ſuch a good reward. Contrariwiſe, *with judgements* God rewarded King *Saul*, for offering a burnt-offering himſelfe, 1 *Sam.*13.12,13,14. *Uzzah* for touching the Ark, though it was ready to fall, 2 *Sam.*6.6,7. And King *Uzziah*, for going into the Temple to burne incenſe, 2 *Chron.*26.16. None of theſe being Prieſts, yet preſuming to meddle with the Prieſts office: A Rule for all perſons, being not Church-officers, yea though they be Princes or ſupreme Magiſtrates, that they are hereby warned *Jure divino,* not to uſurp Church-authority, or offices to themſelves. God rewarded the *Corinthians* with the judgements of weakneſſe, ſickneſſe and death, for unworthy receiving of the Lords Supper, 1 *Cor.*11.30. So that this is a a divine warning for all after-Churches againſt unworthy communicating.

Chap. VI.

4. *Of a* Jus divinum, a divine Right, by divine Acts.

IIII. **By divine Acts.** Whatsoever matters of Religion were erected in, or conferred upon the Church of God, by God, or any person of the blessed Trinity, and are left recorded in the Scripture, they are *Jure divino*, by the will and appointment of Jesus Christ. Shall *divine Approbation*, yea, shall the *Saints binding example* hold forth to us a *Jus divinum*, and shall not the *Divine Actions of God, Christ, the Spirit*, doe it much more? Take some instances: The seventh day Sabbath under the Old Testament, was it not at first instituted by Gods resting on it, and sanctifying of it, having finished the creation of the world? *Genes.* 2.2,3. The Lords day Sabbath under the New Testament, was it not instituted (the seventh day being changed to the first day of the week) by the Acts of Christ, having now perfected the spirituall creation of the new world, *viz.* by his resurrection and apparitions to his Disciples on that day, and miraculous blessing and sanctifying of that day, by pouring forth the gifts of the holy Ghost, *Act.* 2. all which were seconded with the Apostolicall practice in Primitive Churches, *Act.* 20.7. *&c.* 1 *Cor.* 16.1,2. And doe not the Churches of Christ generally conclude upon these grounds, that the Lords day Sabbath is *Jure divino*? Thus Circumcision is abrogated *Jure divino*, by Christs act, instituting Baptisme in stead thereof, *Colos.* 2.11,12. The Passeover is abolished *Jure divino, Christ* himselfe, *our* true *Passeover, being sacrificed for us*, 1 *Cor.* 5.7. and the Lords Supper being instituted a memoriall of Christs death in stead of the Passeover, *Matth.* 26. *Mark* 14. *Luke* 22. And the whole Ceremoniall Law is antiquated, and made void by Christs death, accomplishing all those dark types; therefore Christ immediately before his yeelding up the ghost cryed, *It is finished*, *John* 19.30. See *Colos.* 2.14. *Ephes.* 2 14,15. *abolishing the law of Commandements in ordinances*, *Hebr.* 8.13. and 10.4,5. &c. Thus by Christs act of giving the Keyes of the Kingdome of Heaven to *Peter*, and the Apostles, *Mat.* 16.19. and

and 18.18,19. the Keyes belong to the Officers of the Church *Jure divino.* By Gods act of *setting in the Church some, first Apostles, &c.* 1 *Cor.*12.28. all those officers belong to the generall visible Church *Jure divino.* By Christs act of bounty upon his triumphant ascension into heaven, *in giving gifts to men, Ephes.*4.7,11,12. all those Church-officers, being Christs gifts, are *Jure divino.* Finally, by the holy Ghosts act, in *setting* Elders, Over-seers over the flock, *Acts* 20.28. Elders are such Over-seers *Jure divino.*

Chap. VII.

5. *Of a* Jus divinum, a divine Right, by divine Precepts.

V. Finally and primarily, **by divine Precepts and Mandates.** Whatsoever in matters of Religion is commanded or forbidden by God in his word, that is accordingly a duty or sin, *Jure divino:* As, the duties of the whole Morall Law, the ten words, *commanded of God, Exod.*20 *Deut.*5. Beleeving in Christ, *commanded of God*, 1 *John* 3.23. The plentifull and honourable maintenance of Ministers, *commanded of God*, 1 *Tim.*5. 17,18. 1 *Cor.*9.9,10,11,13,14. *Gal.*6.6. The peoples esteeming, loving, and obeying their Pastors and Teachers, *commanded of God*, 1 *Thes.*5.12. *Heb.*13.7,17. Ministers diligence and faithfulnesse, in feeding and watching over their flocks, *commanded of God, Act.*20.28. 2 *Tim.*4.1,2,3. 1 *Pet.*4.1.2,3. with innumerable commands and precepts of all sorts; now all things so commanded are evidently *Jure divino*, and without gain-saying granted on all hands, even by *Erastians* themselves. But the Question will be, how far we shall extend this head of *Divine Commands.* For cleernesse sake, thus resolve, thus distinguish:

Gods commands are either *Immediate*, or *Mediate.*

1. *Immediate divine commands:* as those which God himselfe propounds and urges; as the ten Commandements, *Exod.*20. *Deut.*5. and all other injunctions of his in his word positively laid downe. Of such commands the Apostle saith, παραγγέλλω, οὐκ ἐγὼ, ἀλλ' ὁ Κύριος—*I command*, yet *not I, but the Lord*, 1 *Cor.*7.10.

Now

Now these immediate commands of God, in regard of their manner of promulging and propounding, are either *Explicite*, or *Implicite*.

1. *Explicite:* which are expresly and in plaine termes laid downe, as the letter of the Commandements of the Decalogue, *Exod.* 20. The commands of Christ, *Feed my lambs, feed my sheep, John* 21. *Goe, disciple ye all Nations, &c. Matth.* 28.19. *Do this in remembrance of me, Matth.* 26. 1 *Corinth.* 11.23,24. *&c.* Now whatsoever is expresly commanded of God in plaine evident termes, that is *Jure divino*, without all colour of controversie. Onely take this caution, The *divine Right* of things enjoyned by Gods expresse command, is to be interpreted according to the nature of the thing commanded, and the end or scope of the Lord in commanding, *e.g.* 1. Some things God commands *morally*, to be of perpetuall use; as, to honour father and mother, &c. these are *Jure divino for ever.* 2. Some things he commands but *positively*, to be of use for a certain season: as the ceremoniall administrations till Christ should come, for the Jewish Church, and the Judiciall observances for their Jewish politie; and all these positive lawes were *Jure divino, till Christ abrogated them.* 3. Some things hee commands *onely temptingly*, not with intention that the things commanded should be done, but that his peoples feare, love and obedience may be proved, tryed, &c. thus God commanded *Abraham* to offer up his son *Isaac* for a burnt-offering, *Gen.* 22. such things are *Jure divino* onely in such *cases of speciall infallible command.* 4. Some things hee commands *extraordinarily* in certaine select and exempt cases: as, Israel to borrow jewels of the Egyptians to rob them, without intention ever to restore them, *Exod.* 11.2. *&c.* The Disciples to *goe preach*—yet to *provide neither gold nor silver, &c. Matth.* 10.7,8,9,10. *The Elders of the Church* (while miracles were of necessary use in the Church) *to anoint the sick with oyle in the name of the Lord*, for their recovery, *Jam.* 5.14. these and like extraordinary commands were onely of force *Jure divino*, in *those extraordinary exempt cases*, wherein they were propounded.

2. *Implicite, or implyed:* which are either *comprehensively contained* in or under, the expresse termes and letter of the command;

mand; or *consequentially are deducible* from the expresse command.

Comprehensively many things are contained in a command, that are not expressed in the very letter of the command. Thus [g] Orthodox expounders of the Decalogue generally doe confesse, that all the Precepts of the Decalogue are synecdochicall, and God wills many things by them, more then the bare words signifie: *e.g.* In Negative commands forbidding sin, we are to understand the positive Precepts, prescribing the contrary duties; and so on the contrary, under Affirmative commands, we are to understand the Negatives thereof: Thus Christ expounds the sixth Commandement, *Matth.*5.21. to 27. and ver.43. to the end of the Chapter. So when any evill is forbidden, not onely the outward grosse acts, but all inward acts and degrees thereof, with all causes and occasions, all fruits and effects thereof, are forbidden likewise: as, under killing, provoking termes, rash anger, *Matth.*5.21, 22. under adultery, wanton looks, lustfull thoughts, &c. *Matth.*5.27,28,29,30. Now all things comprehended in a command (though not expressed) are *Jure divino.*

[g] *Rivet. Exp. Cat. Decal. p.5, 6,7. Edit.2. Zanch tom.4. l.1. de Decalog. thes.3.pag.230. &c. where he excellently summes up what he had largely laid downe in these words: Summa,* Quintum ad illa quæ damnantur: *Damnatur* Lege Dei, 1.Fons omnium malorum concupiscentia. 2.Primi ejus, licet involuntarii, motus. 3.Affectus omnes corrupti & iniqui. 4.Consensus voluntatis in omnes malos concupiscentiæ motus. 5.Omnes externæ etiam malarum concupiscentiarum & affectuum significationes, five per verba, five per nutus factæ. 6.Multò magis externum internæ iniquitatis complementum. 7.Maximè verò consuetudo & pertinacia, atque habitus in malo perpetrando. Contra *mandantur* hæc, 1. Justitia naturæ, perfectáque sicut initiò fuerat, reformatio. 2.Sancti ex ea motus, & ii quidem perpetui in voluntatem Dei faciendam tendentes. 3.Pii affectus cum natura Dei consentientes. 4.Consensus voluntatis in omnes bonos & Sanctos regeneratæ naturæ motus. 5.Sancta verba, honestíque mores, qui veram internámque spirent pietatem. 6.Sancta etiam externa obedientia. 7.Divini habitus, consuetudinésque constantes in bono.

Consequentially many things are cleerly deducible from expresse commands in Scripture by cleere, unforced, infallible, and undeniable consequence. Now what things are commanded by necessary consequence, [h] they are *Jure divino*, as well as things in expresse termes prescribed, *e.g. In the case of Baptisme*, Have the ordinary

[h] Verbum Dei est, quod ex verbo Dei quadam sequelæ necessitate deducitur. *Vid. Cameron. in sol. de verb. Dei, cap.17. pag.487. &c. & cap.18. Wherein against Popish cavils hee demonstrates the just and necessary use of consequences from Scripture.*

Ministers

Ministers of the New Testament any punctuall expresse command to baptize? yet by consequence it is evident infallibly, The Apostles are commanded to baptize, and promise is made to them by Christ that he *will be with them alwayes, to the end of the world, Matth.* 28.18,19,20. which cannot be interpreted of the Apostles persons only, for they were not to live till the worlds end, but are dead and gone long ago: but of the Apostles and their successours the Ministers of the Gospel to the worlds end; now to whom the promise of Christs Presence is here to be applyed, to them the Precept of Baptizing and teaching is intended, by cleare consequence and deduction. So, Infants of Christian parents under the New Testament are commanded to be baptized, by consequence; for that the infants of Gods people under the Old Testament were commanded to be circumcised, *Gen.*17. for, The Priviledges of beleevers under the New Testament are as large as the Priviledges of beleevers under the Old Testament. And the children of beleevers under the New Testament are federally holy and within the Covenant of God, as well as the children of beleevers under the Old Testament, *Gen.*17. compared with *Rom.*11.16. 1 *Cor.* 7.14. And what Objections can be made from infants incapacitie now, against their Baptisme: might as well then have been made against their being circumcised. And why children should once be admitted to the initiating Sacrament, and not still be admitted to the like initiating Sacrament, (the Lord of the Covenant and Sacrament no where forbidding them) there can be no just ground. And Baptisme succeeds in the roome of Circumcision, *Coloss.* 2. 11, 12. *Thus in case of the Lords Supper*; Apostles were commanded to dispense it, and men commanded to receive it, *Do ye this in remembrance of me, Matth.*26. 1 *Cor.*11.24, 25. yet by consequence, the Ministers of the Gospel succeeding the Apostles, being Stewards of the Mysteries of God, have the same charge laid upon them; and women as well as men are enjoyned to receive that Sacrament, whole families communicating in the Passeover the forerunner of the Lords Supper, *Exod.*14. and male and female being *all one in Christ, Gal.*3.28. *Thus in case*

of

of the maintenance of Ministers under the New Testament; The Apostle proves it by consequence to be commanded, *God hath ordained* (διέταξε) &c. from Gods commands of *not muzzling the oxe that treads out the corn*, and of maintaining the Priests under the Old Testament, 1 Cor.9.14, &c. 1 Tim.5.17,18. *And thus in case of Church-Politie*; The Hebrewes are commanded to *obey and be subordinate to their Rulers in the Lord, Heb.* 13.17. consequently, other Churches are commanded not only to have Rulers, but to obey and submit to their Rule and Government. *Timothy* is commanded to *lay hands suddenly on none*,&c. in ordaining of Elders, 1 *Tim.*5.21,22. consequently such as succeed *Timothy* in ordaining of Elders are enjoyned therein to do nothing suddenly, hastily,&c. but upon mature deliberation. The Apostle commands that men must *first be proved, and found blameless, before they execute the Deacons office*, 1 *Tim.*3. 10. by consequence, it is much more necessarily commanded, that Ruling Elders should first be proved and be found blameless, before they exercise rule: and that Ministers be examined and found blameless before they be ordained or execute the Ministeriall Function, for these offices are of greater and higher concernment then the Deacons office.

2. *Mediate divine Commands, which are mediately from God, but immediately from men:* and these come under a double consideration, being either

1. *Such commands whose Generall Principles are immediately the Lords, yet accommodations and determinations of particulars are from men, by apparent deductions from those grounds.* Of such the Apostle saith, τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος, — *but to the rest speak I, not the Lord*, 1 *Cor.*7.12. not that *Paul* delivered any commands meerly of his own head, (for he had *obtained mercy of the Lord to be faithfull*, ver.25. and did *think that he had the Spirit of the Lord*, ver.40.) but grounded his commands upon the Word of God, whereof the Apostle was interpreter. The case is concerning divorce when it fell out that beleever and unbeleever were married together; The Lord had given generall Rules about divorce, but no particular rule about this case, (it being not incident to the Jewes) the Apostle therefore accommodates the generall Rule to the particular case; he, not

[i] Non ita intelligit à seipso esse, quin ex Dei Spiritu hauserit: sed quoniam de hac re nusquam extabat in lege aut Prophetis certum aut expressum verbum, prævenit hoc modo improborum calumnias, quum sibi quod dicturus erat tribuitur. *Calv. in loc.* ἐχ ὁ Κύριος] Suum id esse dicit Apostolos, de quo nihil diserte expresserit Dominus, non quod ipse ex sese temerè aut suo arbitrio esset commentus; id enim se feciisse negat, infra v. 25. & 40. fundamentum enim ejus doctrinæ quam tradit, authoritate verbi Dei nititur, cujus interpres erat Apostolus, *Beza in loc.* Sensus est; Quid generatim de divortiis fidelium sit sentiendum, Dominus in Evangelio expressit: quid verò in casu præsente sit faciendum, non expressit. Neque enim tempore Christi Gentes vocabantur ad fidem ut disparitas religionis inter conjuges existeret. & res novæ sæpe novis legibus occasionem præbent. Quia igitur Dominus casum hunc non definivit, ego addam determinationem sententiæ Domini congruentem, fidei & charitati consentaneam, *Pareus in loc.* Annon hæc Dominus dicit? qui ergo legant? Resp. Non dominus, scil. expresse, sive totidem verbis, sive suo ipsius ore, ut illud de divortiis. Matth. 5. 31. 32. Dominus tamen per spiritus afflatum, ver. 40. Præcepta enim Christi duplicia sunt: quædam ipsius ore, dum in terris ageret, expressa, ut illud de divortiis, Matth. 19. 9. quædam postea per spiritum Apostolis inspirata, Joh. 14. 26. 2 Pet. 1. 21. Aliter, Præcepta Christi duplicia; Quædam in specie & totidem verbis dicta; Quædam ex certis quibusdam & generalibus principiis per necessariam consequentiam deducta; ut hoc, ex generali doctrina charitatis, & lege conjugii, *D. Sclater. Explic. ad 1 Cor. 7. 12.*

the Lord determined the particular. Thus, i found Interpreters conceive to be the Apostles meaning. Thus the Apostle treating of order in publike Assemblies, saith, *The Prophet and the spirituall man must acknowledge the things which I write, to be the commandements of the Lord*, 1 *Cor.* 14. 37. understand it, *Mediately*; as being agreeable to the Lords Principles revealed: for, otherwise how should the Prophet know what the Lord immediately revealed to the Apostle? or why should we think it probable that what *Paul* here speakes of order and decency in Church Assemblies, was immediately and expresly delivered him by speech or Revelation from the Lord; seeing these particulars have such easie and apparent deduction from generall principles, and Revelations are not unnecessarily multiplyed; yet these particular deductions and determinations are here stiled *the Commandements of the Lord.*

2. *Such Commands which are Accidentall and Occasionall; whose Grounds and generall Principles are also the Lords, yet determination or deduction of particulars can hardly be made, but in such emergent cases and occasions accidentally falling out, as necessitate therennto.* As in that case *Act.* 15: when the Synod commands abstinence *from bloud and things strangled*, and that *necessarily* (though the Leviticall Law was now abrogated) becaus the common

common use thereof by accident grew very scandalous; therefore *ex lege Charitatis*, the use of Christian liberty is to be suspended, when otherwise the scandall of my brother is endangered: yet from any ground of equity to have provided such a particular Rule as this, without such a case occurring, would scarce have been possible, now the Synod saith of this determination, *It seemed good to the holy Ghost and unto us*—*Act.* 15. *And another Synod, walking by the like light and Rule of the Scripture as they did, may say of themselves as the Apostles said*; as [k] learned *Whitaker* well observes.

[k] *Whitak. Controv. 3. Q. 6. p. 610. in fol.*

PART 2.

Of the Nature of that *Church-Government*, which is *Jure Divino*, of *Divine Right* according to SCRIPTURE.

CHAP. I.

The Description of Church-Government.

II. THE Nature of that **Church-Government** which is *jure divino* according to Scripture, comes next to be considered; (having so fully seen what the Nature of a *jus divinum* is, and how many severall wayes matters in Religion may be said to be *jure divino*.) For the fuller and clearer unfolding whereof, let us first see how Church-Government may be described; and then how that description may be explained and justified by the Word of God, in the branches of it.

[a] 1 Cor. 4. 20, 21. & 2 Cor. 10. 8. and 13. 10.
[b] Matth. 16. 19. and 18. 15, 16, 17, 18.

Church-Government may be thus described:

Church-Government is [a] a Power or Authority [b] spirituall, [c] revealed in the holy Scriptures, derived from [d] Jesus

[b] 1 Cor. 5. 4, 5. 2 Cor. 10. 8. and 13. v. 10.

[c] 2 Tim. 3. 16, 17. 1 Tim. 3. 14, 15. *with all places that mention any thing of Government.*

[d] Eph. 4. 8, 11, 12. 1 Cor. 12. 28. Mat. 28. 18, 19, 20. Joh. 20. 21, 22, 23. Mat. 16. 19. 2 Cor. 10. 8.

e Matt. 16.19. and 28.19. Joh.20.21,23. 2 Cor. 10.8. and 13. 10. **Christ our Mediatour, e only to his own Officers and by them exercised in f dispensing of the Word, g Seales, h Censures, and i all other Ordinances of Christ, for the k edifying of the Church of Christ.**

f Matth.28. 18, 19, 20. Act.6.4. 2.Tim. 4.2. g Matth.28. 18,19,20. 1 Corinth.11.24. h Matth.18.15,16.17. Tit.3.10. 1 Tim.5.20. — 1 Cor.5.4,5,13. 2 Cor.2.6. 1 Tim. 1.20. — 2 Cor.2.7,8,&c. i 1 Cor.4.1. k 2 Cor.10.8. and 13. 10.

This Description of Church-Government may be thus explained and proved. Three things are principally considerable herein, *viz.* I. *The Definitum*, or *thing defined*, or *described*, viz. *Church-Government*. II. The *Genus*, or *Generall Nature* of this *Government* which it hath in common with all other Governments, viz. *Power* or *Authority*. III. The *Differentia*, or the *specificall difference*, whereby it is distinguished from all other Governments whatsoever. Herein six things are observable: 1. The *speciall Rule*, wherein it is revealed, and whereby it is to be measured, *viz. The holy Scriptures*. 2. The proper *Author*, or *Fountain*, whence this power is derived, *viz. From Jesus Christ our Mediatour*, peculiarly. 3. The *Species*, or *speciall Kinde* of this Power or Authority, *viz.* It is a *Spirituall Power*, It is a *derived Power*, It is an *exercised Power*. 4. The severall *parts or acts* wherein this Power puts forth it self: *viz. in dispensing the Word, Seales, Censures, and all other Ordinances of Christ*. 5. The *speciall end or scope* of this Power, *viz. The edifying of the Church of Christ*. 6. *The proper and distinct Subject or Receptacle*, wherein Christ hath placed, and intrusted all this power, *viz. Only his own Officers*. All these things are comprehended in this Description, and unto these severall heads the whole Nature of Church-Government may be reduced. So that these being explained and confirmed by Scriptures, it will easily and fully be discovered, what that Church-Government is, which is *jure divino*, and by the will and appointment of Jesus Christ our Mediatour.

CHAP.

Chap. II.

Of the Subject described, *viz.* Church-government, *the termes being briefly opened.*

TOuching the *Definitum*, the *thing defined* or *described* it is *Church-government.* Here two termes are to be a little explained: 1. What is meant by *Church.* 2. What is meant by *Government.* I.

1. *Church* is stiled in Greek Ἐκκλησία, *Ecclesia*, *Acts* 19.32, 39,40. *Ephes.* 5.23. *&c.* 1 *Cor.* 12.28. which word is originally derived from ἐκκαλέω, *eccaleo*, i.e. *to evocate*, or *call forth.* Hence Ἐκκλησία, *Ecclesia*, properly notes *a company or multitude evocated, or called forth*; and so in this notation of the word, three things are implyed: 1. *The terme from which* they are called. 2. *The terme to which* they are called. 3. *The* medium *or meane by which* they are brought from one terme to another, *viz. by calling* (καλέω.) and these things thus generally laid downe, doe agree to every company that may properly be called a *Church.* Answerable hereunto there are divers Hebrew words used in the Old Testament to signifie a *Church*, *e.g.* מִקְרָא *mikra*, a *convocation*, or *calling together*, from קָרָא *kara*, *convocavit*, *evocavit*, *&c. to convocate*, or *call together*, or *call forth*, *&c.* *Exod.* 12.16. and קָהָל a *congregation*, or *company*, *Levit.* 16.17. (as also *per Metathesin*, by transposition or change of the letters לְהַקָּת, 1 *Sam.* 19.20.) from קָהַל *congregavit*, *collegit*, *to congregate*, or *gather together*, which the Septuagint familiarly translate by Ἐκκλησία, as *Exod.* 12.6. Now this word Ἐκκλησία, *Church*, never signifies *one particular person*, but *many congregated, gathered*, or *called together*; and it hath severall acceptations or uses in the New Testament: 1. It is used in a *common and civill sense*, for any *civill meeting*, or *concourse* of people together: Thus that tumultuous and riotous assembly is called Ἐκκλησία, *a Church*, there, *Act.* 19.32,39,40. 2. It is used in a *speciall religious sense*, for a *sacred meeting*, or *assembly of Gods people together*: and thus it signifies the *Church of God*, either, 1. *Invisible*, comprehending onely the Elect of God, as *Heb.* 12.23. *Ephes.* 5.23. *&c.* 2. Or, *Visible*, comprehending the company of those that

that are called to the visible profession of the faith in Christ, and obedience unto Christ, according to the Gospel, as *Acts* 2.47. and 5.11. and 8.3. and 12.1,5. 1 *Cor.* 12.28. and often else-where. Now in this place, *Church* is not understood of a *civill assembly*; such assemblies are governed by civill power. Nor of the *invisible Church* of Christ; for, as the Church is *invisible* (to speak properly) it is *invisibly governed* by Christ and his Spirit, *Rom.* 8.14. *Galat.* 2.20. But of the *visible Church* of Christ, for which Christ hath provided a *visible Polity*, a *visible Government*, by *visible Officers* and Ordinances, for the good both of the visible and invisible members thereof, which is that *Church-government* here spoken of.

2. *Government* is in Greek κυβέρνησις, which properly signifies the *government of a ship with card, &c. by the Pilot or Mariner*, (hence called κυβερνήτης, *Act.* 27.11. *Rev.* 18.17.) and thence metaphorically is used to signifie any *Government Politicall* or *Ecclesiasticall*. The word is onely once used in all the New Testament, *viz.* 1 *Cor.* 12.28. Κυβερνήσεις, *Governments, h.e.* Ruling-Elders in the Church; the abstract being put for the concrete, *Governments* for *Governours*. In the Old Testament in Hebrew *Government* is sometimes stiled רֶסֶן *Resen, a bridle*, metaphorically from allusion thereunto, as bridle and bit keep in and order the horse: so *Government*, those that are under, *Job* 30.11. *Isa.* 30.28. Sometimes it's called מַפְתֵּחַ *maphteach, a Key*, *Isa.* 22.22. compared with *Isa.* 9.6. for the forme of phrase. See also *Mat.* 16.10. Metaphorically, a *key* opens and shuts the doore, lets in and shuts out; hence it is a badge of the government of a house committed to a Steward. Sometimes it's called מֶמְשָׁלֶת *Memshaleth, Rule, Dominion, Sway, &c. And I will give thy government into his hand, Isa.* 22.22. Sometimes it is called הַמִּשְׂרָה *Hammisra, Principatus ipse.* Trem. *the Principality, the Government*, κατ' ἐξοχὴν, from שׂוּר *Sur, dominari, principatum habere, &c. to rule, have dominion, &c.* This word is onely used twice in the Old Testament, and that of *Christs government*, *Isa.* 9.6,7. But whatever be the termes or names, whereby *Government* is expressed, *Government generally considered* seemes still to signifie, *A superiority of office, power, and authority, which one hath and exerciseth over another*. This the notion of *Government in generall.*

Mercer. in verb.

So

So that *Church-government in generall*, notes *that preheminence or superiority of office, power, and authority, which some have and exercise over others in spirituall matters, in Church-affaires.* And here we are further to consider, that *Church-government* is either, 1. *Magisteriall, Lordly, and supreme*; and so it is *primitively and absolutely* in God, *Matth.*28.18. *Dispensatorily* and *Mediatorily in Jesus Christ our Mediatour* onely, *whom God hath made both Lord and Christ, Act.*2.36. *Matth.*23.8,10. 1 *Corin.* 8.6. and to whom alone God hath dispensed *all authority and power, Matth.*28.18,19. *John* 5.22. Now *Church-government*, as settled on Christ onely, is *Monarchicall.* 2. *Ministeriall, Stewardly, and Subordinate*. and this power, Jesus Christ our Mediatour, hath committed to his Church-guides and officers in his Church, 2 *Cor.*10.8.and 13.10.and *Church-government*, as entrusted in the hands of Church-guides, is *Aristocraticall.* This Ministeriall Church-government committed by Christ to his officers, may be considered either, 1. As it was dispensed under the Old Testament, in a *Mosaicall, Leviticall Polity*; in which sense wee here speak not of Church-government (that Politie being dissolved and antiquated.) 2. Or, as it is to be dispensed now under the New Testament, in an *Evangelicall Christian Polity*, by Christs New-Testament-Officers, and this is that *Church-government* which is here described, *viz. not the supreme Magisteriall government of Christ, but the subordinate Ministeriall government of Christs officers; and this not as it was under the Old Testament, but as it ought to be now under the New Testament.*

Chap. III.

Of the Genus *or* generall nature *of Church-government, viz.* Power *or* Authority.

TOuching the *Genus*, or *generall nature* of this Government, which it participates in common with all other Governments, it is *Power* or *Authority*. Here divers particulars are to be cleared and proved, *viz.* II.

1. That thus the Scripture stiles Church-government, *viz. Power* or *Authority*, as 2 *Cor.*10.8. καὶ τῆς ἐξουσίας ἡμῶν—*of our authority*

authority (or *power*) *which the Lord hath given us for your edification. Paul* speaks it of this *power of Church-government*. And againe, speaking of the same subject, saith, *Lest being present I should use sharpnesse* (κατὰ τὴν ἐξουσίαν) *according to the power which the Lord hath given me to edification, and not to destruction*, 2 *Corinth.* 13.10. And else-where saith, *The Kingdome of God consists not in word, but in power* (ἐν δυνάμει.) Here understand this *Ministeriall power of Church-government*, as appeares by the mention of his *rod* in the next verse, *Shall I come unto you with a rod, &c.* 1 *Corinth.* 4.20,21. So that this Ministeriall Church-government is called both ἐξουσία and δύναμις, *power and authority* in Scripture.

2. That thus also other Governments in Scripture are stiled by the same common names of *Power* or *Authority: e.g.* The *absolute government of God* over all things, is *power*, *Act.* 1.7. The *supreme government of Jesus Christ*, is *power*, *Matth.* 28.18. *Revel.* 12.10. The *Politicall government* of the Magistrate in Common-wealths, is *power*: as, *John* 19.10. *Rom.* 13.1,2,3. *Luke* 23.7. The *Military government* of souldiers under superiour Commanders, is *power, &c. Matth.* 8.9. The *Family-government* that the Master of a family hath over his household, is *power*, 1 *Tim.* 3.5. *If any man know not how to rule* (προστῆναι) *his owne house.* The wife *must have power* (ἐξουσίαν) *on her head*, i.e. *a veile*, in token of her husbands *power* over her, 1 *Cor.* 11.10. The *government* that a man hath over his owne *selfe*, is *power*, 1 *Cor.* 7.37. Yea, the very *tyrannicall rule* that Sin and Satan exercise over carnall men, is stiled *power*, *Act.* 26.18. *Colos.* 1.13. Thus generally all sorts of *Government* are commonly called *Power* or *Authority*; therefore the *generall nature* of Church-government may well be made *Power* or *Authority*.

3. What is meant by *Power* or *Authority*. The names used in the New Testament for power or authority are two, *viz.* ἐξουσία and δύναμις, both which are used in the New Testament, not onely to denote *Christs supreme power*, as *Luke* 4.36. *Mark* 1.17. with *Luke* 6.19. but also *his officers derived power*, as 1 *Corinth.* 4.20,21. with 2 *Cor.* 10.8. and 13.10. Ἐξουσία is used to signifie divers things: as, 1. *Dignity, Priviledge, Prerogative*; *To them he gave prerogative to be the sons of God*, [a] *John* 1.12. 2. *Liberty*,

[a] *Vid. Fulk on the place.* Dignitatem hoc loco significat. *Calv. in loc.*

2. *Liberty, leave, licence*; as 1 *Cor.*8.9. *but so that your liberty become not an offence to the weake.* and 1 *Cor.*9.4,5. *Have not we liberty to eate and drink? Have not we liberty to lead about a sister a wife?*— 3. But most usually, *Right* and *Authoritie*, as *Matth.*21.23,24,27. and 28.18. so 2 *Cor.*10.8. and 13.10. in this last sense especially is ἐξουσία here to be taken, in this description of *Church-Government*; it seemes to differ from the word δύναμις *power*, thus; [b] Ἐξουσία notes properly *jus, authoritatem, potestatem*; *Right* and *Authority*: but δύναμις notes *vires, virtutem, potentiam, &c. Might* and *ability* to put that authority in execution; though some note that this difference only holds when they are applied to men, not when they are applied to God, God having not only *all Right*, but also *all Might* over all things, yea is *Omnipotency it self.* But enough of the *name*, now to the consideration of the *thing* it self, which is comprehended under this terme of *Power* or *Authoritie.*

[b] Ἐξουσία proprie significat jus, potestatem & authoritatem, ab ἔξεστι licet. Quando hominibus tribuitur, hoc modo à δυνάμει distinguitur, quod ἐξουσία significat licentiam & potestatem, δύναμις autem robur, vires & potentiam. Sic imperator Romanus habet ἐξουσίαν funditùs delendi Turcam, quia possidet Regna ad Romanum imperium pertinentia, sed non habet δύναμιν: vicissim Turca habet δύναμιν nos oppugnandi, sed non habet ἐξουσίαν, nullum jus vel authoritatem divinitùs sibi concessam ad hoc obtinet. Quando autem de deo vox ἐξουσία usurpatur, tunc à δυνάμει plane non sejungitur, siquidem ut deus in omnes creaturas habet jus & authoritatem, ita etiam omnem potentiam habet, vel potiùs est ipsa omnipotentia. *Gerh. Harm. in Matth.* 28.18. *in fol. p.*343.

Power or *Authority in generall* is by [c] some thus described, *That whereby one may claime or challenge any thing to ones self, without the injury of any other. Power* is exercised *vel circa Res, Actiones, vel Personas*; either about *Things*, or *Actions*, or *Persons.* 1. *About things*, as when a man disposes of his own goods, which he may do without wrong to any. 2. *About Actions*, as when a man acts that which offends no law. 3. *About Persons*, as when a man commands his children or servants, that are under his own power. Proportionably the *Power of the Church in Government* is exercised. I. *About things*, as when it is to be determined by the word, what the Church may call her own, *de jure, of right*; as, that all the *Officers* are hers, *Ephes.*4.7,8,10,11. 1 *Cor.*12.28. that all the *Promises* are hers, 2 *Pet.*1.4. 1 *Tim.*4.8. that *Jesus Christ*, and with Christ *all things* are hers, 1 *Cor.*3.21,22. The *Keyes* of the

[c] *Cameron. Praelect. de Eccles. in fol. p.*296, 297, 298.

Kingdome of Heaven are hers, *Matth.* 16.19. and 18. 18. &c. *Joh.*20.21,23. &c. these things the Church may challenge without wrong to any. II. *About Actions*, as when it is to be determined by the Word, what the Church *de jure divino* of divine right may doe, or not doe: as, The Church may not *beare with them that are evil, Rev.*2.2. nor *fall from her first love, Rev.*2.4. nor *tolerate women to teach*, or false Doctrine to be broached——*Rev.*2.20. &c. The Church may, *Warn the unruly*, 1 *Thes.*5.14. Excommunicate the obstinate and incorrigible, *Matth.*18.17,18. 1 *Cor.*5.4,5, 13. Receive again penitent persons to the Communion of the faithfull, 2 *Cor.*2. 7,8. Make binding decrees in Synods, even to the restraining of the outward exercise of due Christian liberty for a time, for prevention of scandall, *Act.*15. III. *About Persons*, The Church also hath a power to be exercised, for calling them to their duty, and keeping them in their duty according to the Word of God: as, To charge the Elders, *Take heed to your selves, and the whole flock over which the holy Ghost hath made you overseers, Act.* 20.28. to *say to Archippus, Take heed to the Ministery, that thou fulfill it, Col.*4.17. To *rebuke them before all, that sin* before all, 1 *Tim.*5.20. To elect deacons, *Act.*6.2,3,&c. To *ordain Elders, Tit.*1.5. *Act.*14.23. To use the *Keyes of the Kingdome of heaven*, in the dispensing of all ordinances, *Matth.*18. 18,19,20. and *Joh.*20.21,23. with *Matth.*28.18,19,20. And in a word (as the cause shall require) to *judge* of all them *that are within* the Church, 1 *Cor.*5.12.

This is the *Power* and *Authority* wherein the *Nature of Church-Government generally* doth consist.

For further clearing hereof, consider the severall *sorts* or *Kindes* of *Ecclesiasticall Power*, according to this *Type* or *Scheme of Ecclesiasticall Power* and *Authority* here subjoyned.

Ecclesiasticall Power is either *Supreme and Magisteriall*; or *Subordinate* and *Ministeriall.*

1. *Supreme Magisteriall Power*, consisting in a Lordly Dominion and soveraignty over the Church; and may come under a double consideration, *viz.*

1. *As it is justly attributed to God alone:* Thus the Absolute soveraignty and *supreme power* (to speake properly) is only

only his, over the Church, and all creatures in the whole universe: now this supreme divine power is either *Essentiall*, or *Mediatory*.

1. *Essentiall* (called *nativa*, & *ingenita*) *viz.* that power which belongs to the essence of God, and to every person of the Trinity in common, as God. *His Kingdome ruleth over all*, *Psal.*103.19. *God ruleth in Jacob to the ends of the earth*, *Psal.*59.13. *The kingdome is the Lords, and he is the Governour among the nations*, *Psal.*22.28.

2. *Mediatory* (called *Dispensatoria*, *Data*,) *viz.* That Magisteriall, Lordly and Soveraign power or dominion, which God hath dispensed, delegated, or committed to Christ as Mediatour, being both Head of the Church, and *over all things to the Church.* This power is peculiar only to Jesus Christ our Mediatour. *All power is given to me both in heaven and in earth*, *Matth.*28.18. *The Father loveth the Son, and hath given all things into his hand*, *Joh.*3.35. *The Father judgeth no man, but hath committed all judgement to the Son*, *Joh.* 5.22. *One is your Master*, even *Christ*, *Matth.*23.8,10. *God hath put all things under his feet, and gave him to be* (κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ) *head over all things to the Church*, *Eph.*1.20,21,22,23. ——This power of Christ is the only proper fountain whence all Ecclesiasticall power flowes to the Church.

2. *As it is unjustly arrogated and usurped by man*, whether

1. *By the Pope to himself*; who arrogates to himself to be *Christs vicar*, *The supreme visible head on earth, of the visible Catholicke Church of Christ*; *Rex Regum, dominus dominantium*, &c. *who exalts himself above all that is called God* on earth, over Magistrates, Princes, Kings, yea over souls and Consciences of men, and the holy Scriptures of God themselves, &c. 2 *Thess.*2.4. *Revel.*18.10,11,12,13.

2. *By earthly Princes to themselves*; as K. *Hen.*8. and his Successours in England, who casting off the Papall

power and Primacy, vested themselves with it within their own Dominions, over the Church, counting themselves the fountain of all Ecclesiasticall power, (it being by Statute Law annexed to their Crown,) and assuming to themselves that Papall Title of *Summum Caput Ecclesiæ sub Christo, Supreme head of the Church*, &c. which is sharply taxed by Orthodox Divines of forein Churches. Thus that most learned *Rivet*, taxing Bishop *Gardiner* for extolling the Kings Primacy, saith—*Qui enim Papatus Doctrinam adhuc fovebat, ut postea apparuit, novum Papatum in personâ Regis erigebat.* i. e. *For, he that did as yet nourish the Doctrine of the Papacy, as after it appeared, did erect a new Papacy in the Person of the King, Andr. Rivet. Explic. Decalog. Edit. 2. p. 203.* Judicious *Calvin* (whom *Beza* and others usually and deservedly stile, *doctissimum interpretem*) saith thus: *Et hodie quam multi sunt in Papatu, qui regibus accumulant quicquid possunt juris & potestatis, ita ut ne qua fiat disceptatio de Religione*, &c. i. e. *And at this day how many are there in the Papacy, that heap upon Kings whatsoever right and power they can possible, so that there may not be any dispute of Religion; but this power should be in one King, to decree according to his own pleasure whatsoever he list, and that should remain fixed without controversie? They that at first so much extolled Henry K. of England, (certainly they were inconsiderate men) gave unto him supreme power of all things, [& hoc me semper graviter vulneravit; Erant enim blasphemi, cum vocarent ipsum summum caput Ecclesiæ sub Christo] and this grievously wounded me alwaies; for they were blasphemers, when they called him the supreme head of the Church under Christ. Certainly this was too much. But let this remain buried, because they sinned by an inconsiderate zeal. But when that Impostor* [he meanes Bishop *Gardiner*. as *Rivet* notes] *which after was Chancellour of this* Proserpina, *which there at this day overcometh all the Devils; he when he was at* Ratisbone, *did not contend with Reasons (I speak of this last Chancellour, who was B. of Winchester) but*

but as I now began to say, he much regarded not Scripture-Testimonies; but said, It was at the pleasure of the King to abrogate Statutes, and institute new Rites. Touching Fasting, There the King can enjoyn and command the people, that this or that day the people may eate flesh: yea that it's lawfull for the King to forbid Priests to marry; yea that it's lawfull for the King to forbid to the people the use of the Cup in the Lords Supper; that it is lawfull for the King to decree this or that in his Kingdome. Why? Because the King hath the Supreme power. —It is certain, if Kings do their duty, they are both Patrons of Religion, and Nurse-Fathers of the Church, as *Isaiah* calls them, *Isai.* 49.23. *This therefore is principally required of Kings, that they use the sword, wherewith they are furnished, for the maintaining of Gods worship. But in the meane time there are inconsiderate men, that make them too spirituall; and this fault reignes up and down Germany; yea spreads too much in these Countries. And now we perceive what fruits spring from this root,* viz. *That Princes and all that are in place of Government, thinke themselves to be so spirituall, that there is no other Ecclesiasticall Government. And this sacrilege creeps amongst us, because they cannot measure their office with certain and lawfull bounds, but are of opinion they cannot reigne, unlesse they abolish all the Authority of the Church, and become the chief Judges both in Doctrine, and in the whole spirituall Government. —At the beginning they pretend some zeale: but meere ambition drives them, that so sollicitously they snatch all things to themselves. Therefore there ought to be a Temper kept, for this disease hath alwaies reigned in Princes, To desire to bend Religion according to their own pleasure and lust, and for their own profits in the mean time. For they have respect to their profit, because for the most part they are not acted by the Spirit of God, but their ambition carries them.* Thus *Calv.* in *Amos* 7.13. Oh what exclamations would this holy man have poured out, had he lived to see the passages of our dayes! *Quis talia fando Temperet à lachrymis!*

2. *Subordinate Ministeriall power*, which is either.

1. *Indirectly, improperly, and only Objectivè Ecclesiasticall or spirituall* (so called, because it is exercised about spirituall or Ecclesiasticall *objects*, though *formally* in its own nature it be properly a meere Civill or Politicall power) This is that power which is allowed to the *Civill Magistrate about Religion*; He is *Episcopus τῶν ἐκτὸς*, *An Overseer of things without the Church*, (as *Constantine* said *Euseb. li.*4.) hath *externam curam Religionis*, having respect *ad exterioria Templi*, hath an externall care of Religion as a *Nurse-Father*, Isai.49.23. as had *Hezekiah*, *Josiah*, *Asa*, *Jehoshaphat*, &c. as to restore Religion decaid, reforme the Church corrupted, protect the Church reformed, &c.

2. *Directly, properly, and formally Ecclesiasticall or spirituall*; having respect properly *ad interiora Templi*, to matters within the Church; this power only belongs to Church-Officers, who are *Episcopi τῶν ἔσω*, Overseers of things within, 1 *Cor.*4.20,21. 2 *Cor.*10.8. *and* 13.10. and this is either

1. *More speciall and peculiar to the office of some Church-governours only*, as the Power of Preaching the Gospel, dispensing the Sacraments, &c. which is only committed to the Ministers of the Gospel, and which they as Ministers may execute, *virtute officii*. This is called by some the *Key of Doctrine*, or *Key of Knowledge*; by others *Potestas ordinis*, or *Potestas muneris specialis*, i.e. *Power of order*, or *of speciall office*. See *Matth.* 28. 18, 19, 20. *Rom.*10.15. 1 *Tim.*5.17.

2. *More generall and common to the office of all Church-Governours*, as the Power of Censures, &c. wherein Ruling Elders may act with Ministers, admonishing the unruly, excommunicating the incorrigible, remitting and receiving againe of the penitent into Church-Communion. Compare *Mat.*18.17,18. 1 *Cor.*5.2,4,5, 7, 11, 12, 13. 2 *Cor.*2.6. to 12. with *Rom.*12.8. 1 *Cor.* 12.28. & 1 *Tim.*5.17. this is called *Clavis Disciplinæ*, or *Potestas Jurisdictionis*. i.e. *the Key of Discipline*, or *Power of Jurisdiction*.

CHAP.

Chap. IIII.

Of the Specificall difference *of Church-government from other Governments. And first, of the* speciall Rule of Church-government, viz. *the* holy Scriptures. III.

TOuching the *Differentia*, or the *specificall difference*, whereby Church-government is in this description distinguished from all other Governments whatsoever, it consists of many branches, which will require more large explication and confirmation; and shall be handled, not according to the order, as they are first named in the description, but according to the order of nature, as they most conduce to the cleering of one another, every branch being distinctly laid downe, as followeth.

The *Rule or Standard* of Church-government, is onely the *holy Scriptures*. Thus in the description, Church-government is stiled [*a power or authority revealed in the holy Scriptures.*] For clearing hereof, take this Proposition, *viz.*

Jesus Christ our Mediatour hath laid downe in his word a perfect and sufficient Rule for the Government of his visible Church under the New Testament, which all the members of his Church ought to observe and submit unto, till the end of the world. For cleering this, take these Considerations:

1. *The Government of the visible Church under the New Testament is as needfull, as ever it was under the Old Testament.* What necessity of Government could be pleaded then, which may not as strongly, at least, be pleaded now? Is not the visible Church of Christ a mixed body of sound and unsound members, of fruitfull and barren branches, of tares and wheat, of good and bad, of sincere beleevers and hypocrites, of sheep and goats, &c. now as well as it was then? Is there not as great cause to separate and distinguish by Church-power, betwixt the precious and the vile, the clean and the unclean (who are apt to defile, infect, and leaven one another) now as well as then? Ought there not to be as great care over the holy Ordinances of God, to preserve and guard them from contempt and pollution, by

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an hedge and fence of Government, now as well as then? Is it not as necessary, that by Government sin be suppressed, piety promoted, and the Church edified, now as well as then? But under the Old Testament the Church visible had a perfect Rule of Church-government, (as is granted on all sides;) and hath Jesus Christ left his Church now under the New Testament in a worse condition?

2. *The Lord Jesus Christ* (upon whose shoulders God hath laid the Government, *Isa.9.6.* and unto whom *all power both in heaven and in earth is given* by the Father to that end, *Matth.* 28.18. *is most faithfull in all his House*, the Church, fully to discharge all the trust committed to him, and completely to supply his Church with all necessaries, both to her being, and well-being Ecclesiasticall. *Moses* was faithfull in the Old Testament: for, as God gave him a patterne of Church-government in the Ceremoniall Law, so he did all things according to the patterne; and shall the *Lord Jesus* be lesse faithfull as *a son over his owne house*, then was *Moses* as *a servant* over anothers house? *Consider the Apostle and High-priest of our profession, Christ Jesus, who was faithfull to him that appointed him, as also* Moses *was faithfull in all his house—And* Moses *verily was faithfull in all his house as a servant,—but Christ as a son over his owne House, whose House are we, Heb.* 3.1,2,5,6. Yea, *Jesus Christ the same yesterday, and to day, and for ever, Heb.* 13 8. giving a patterne of Church-government to *Moses*, and the Church-officers of the Old Testament, (the Church being then as a childe in nonage and minority, *Gal.* 4.1. *&c.*) can wee imagine, hee hath not as carefully left a patterne of Church-government to his Apostles, and the Church-officers of the New Testament, the Church being now as a man come to full age and maturitie?

3. *The holy Scriptures are now completely and unalterably perfect*, containing such exact Rules for the Churches of God in all states and ages, both under the Old and New Testament, that not onely the people of God of all sorts and degrees, but also the men of God, and officers of the Church, of all sorts and ages, may thereby be made perfect, thorowly furnished unto

unto all good works. *The Law of the Lord is perfect, Psal.19.7. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, that the man of God may be perfect (ἄρτιος) thorowly furnished (ἐξηρτισμένος) to every good worke,* 2 *Tim.*3.16,17. And in his first Epistle to *Timothy* (which is the *Churches Directory* for divine Worship, Discipline, and Government) he saith, *These things write I unto thee—that thou mightest know how thou oughtest to behave thy selfe in the House of God, which is the Church of the living God,* (this is spoken in reference to matters of Church-government peculiarly) 1 *Tim.*3.14,15. And the Apostle, having respect to the former matters in his Epistle, saith to *Timothy* and to all *Timothies* after him, *I give thee charge in the sight of God—that thou keep this commandement without spot, unrebukeable, untill the appearing of our Lord Jesus Christ* (therefore this charge is intended for all Ministers after *Timothy* to the worlds end) 1 *Tim.*6.13,14. compared with 1 *Tim.*5.21. *These things.* And the perfection of the whole Scripture-Canon is sealed up with that testimony in the close of the last Book, *If any man shall adde unto these things, God shall adde unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this Prophecie, God shall take away his part out of the Book of life, and out of the holy City, and from the things which are written in this Booke,* *Revel.*22.18,19. Now, if Scriptures be thus accurately perfect and complete, they must needs containe a sufficient Patterne, and Rules of Church-government now under the New Testament; which Rules are scattered here and there in severall Books of the Word, (as flowers grow scatteringly in the field, as silver is mingled in the myne, or as gold is mixed with the sand;) that so God may exercise his Church, in sifting and searching them out.

* *See the Canons or Rules of the Apostles about Church-government, collected out of the New Testament, and digested into one methodicall Systeme by those renowned* Centuriators of Magdenburg, Cent. 1. l. 2. cap. 7. p. 407. ad 418 Edit. Basil. 1624.

4. *All the Substantialls of Church-government under the New Testament are laid down in the word in particular* * *Rules,* whether they be touching Officers, Ordinances, Censures, Assemblies, and the compasse of their power, as after will appeare: *and all the Circumstantialls are laid downe in the Word, under generall Rules,* of Order, Decencie, and Edification, 1 *Corin.*14.40. and *ver.*5,12,26.

Consequently, there is a perfect and sufficient Rule for Church-government laid downe in the Scriptures, which is obligatory unto all.

Chap. V.

2. *Of the proper* Authour or Fountaine, *whence Church-government and the authority thereof is derived* Jure divino, *viz.* Jesus Christ our Mediatour.

AS Scripture is the *Rule of Church-government*, so *Christ is the sole root and fountaine*, whence it originally flowes; therefore it is said in the description, [*Church-government is a power or authority—derived from Jesus Christ our Mediatour.*] Take it in this Proposition, *viz.*

Jesus Christ our Mediatour, hath all authority and power in heaven and in earth, for the Government of his Church, committed unto him from God the Father. This is cleerly evident,

1. *By plaine Testimonies of Scripture*, declaring, that the Government of the Church is laid upon his shoulder, to which end the Father hath invested him with all authority and power. *The Government shall be upon his shoulder, &c. Isa.9.6,7. All power is given mee in heaven and in earth: Goe, disciple ye all Nations, &c. Mat.28.18,19. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father* David; *and he shall reigne over the house of* Jacob *for ever, and of his Kingdome there shall be no end, Luke* 1.32, 33. *The Father judgeth no man, but hath committed all judgement to the Son—And hath given him authority to execute judgement also, because he is the Son of man, John* 5.22,27. *The Father loveth the Son, and hath given all things into his hand, John* 3.35. It is *He that hath the Key of* David, *that openeth and no man shutteth, and shutteth and no man openeth, Revel.*3.7. *God raised him from the dead, and set him at his owne right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave*

gave him to be the Head over all things to the Church, which is his body—*Ephes.*1.20,21,22,23.

2. *By eminent Princely Titles*, attributed unto Jesus Christ our Mediatour, having such authority, power, rule, and government legibly ingraven upon their fore-heads, in reference to his Church.

A Governour (ἡγούμενος) *which shall feed* (or rule) *my people Israel, Mat.*2.6. *That great Shepherd of the sheep,* τὸν ποιμένα τῶν προβάτων τὸν μέγαν, *Heb.*13.20. *That Shepherd and Bishop of our soules*, 1 *Pet.*2.*ult. One is your Master, Christ,* εἷς καθηγητὴς, *Mat.*23.8,10. *Christ as a son over his owne house, Heb.*3.6. *The Head of the body the Church, Col.*1.18. *Ephes.*5.23. *Head over all things to the Church, Ephes.*1.22. *To us but one Lord Jesus Christ,* 1 *Cor.*8.6. *Made of God both Lord and Christ, Act.* 2.36. *Lord of lords, Revel.*19.16. *He is Lord of all, Act.*10.36. *Gods King set on his holy Hill of Sion, Psal.*2.6. David *their King, Jer.*30.9. *Ezek.*34.23. and 37.24. *Hos.*3.5. *King of kings, Rev.*19.16.

3. *By those primitive, fundamentall, imperiall acts of power,* and supreme authority in the Government of the Church, which are peculiarly ascribed to Jesus Christ our Mediatour, as appropriate to him alone, above all creatures. *e.g.*

1. *The giving of lawes to his Church. The Law of Christ, Gal.* 6.2. *Gave commandements to the Apostles*—*Act.*1.2. *There is one Law-giver, who is able to save and to destroy, Jam.*4.12. *The* LORD *is our Judge, the* LORD *is our Law giver,* (or, *Statute-maker*) *the* LORD *is our King, Isa.*33.22.

2. *The constituting of Ordinances*, whereby his Church shall be edified: as, *Preaching the word, Mat.*10.7. 1 *Cor.*1.17. *Mat.* 28.18,19,20. *Mark* 16.15. *Administring of the Sacraments, Baptisme, John* 1.33. with *Matth.*3.13. *&c.* and 28.18,19. *The Lords Supper*, 1 *Cor.*11.20,23. *&c. Mat.*26.26. *&c. Mark* 14. 22. *&c. Luke* 22.19,20. *Dispensing of Censures, Mat.*16.19. with 18.15,16,17,18. *&c.*

3. *The ordaining and appointing of his owne Church-officers*, by whom his Ordinances shall be dispensed and managed in his Church. *Hee gave gifts to men*—*and hee gave some, Apostles: and some, Prophets: and some, Evangelists: and some, Pastors and*

*Teachers,—Eph.*4.7,8,11. Compare 1 *Cor.*12.28. 1 *Thes.*5.12. *Act.*20.28.

4. *The dispensing of Christs Ordinances, not in the name of Magistrates, Ministers, Churches, Councells, &c. but in Christs owne Name.* The Apostles did *speak and teach in the Name of Jesus, Act.*4.17,18. *Whatsoever ye aske in my Name—John* 14.13,14. and 16.23. *Baptizing them in the Name of the Father, and of the Son—Matth.*28.18,19. *They were baptized in the Name of the Lord Jesus, Act.*19.5. *In the Name—with the power of our Lord Jesus Christ, to deliver such an one to Satan;—*1 *Cor.*5 4. Yea, Assemblies of the Church are to be in Christs Name, *Where two or three are gathered together in my Name—Mat.*18.20.

Chap. VI.

Of the Species, speciall kind, *or peculiar nature of this* Power and Authority.

HAving viewed what is the *Rule* of this Authority, *viz. Holy Scriptures*, and what is the *Fountaine* of this Authority, *viz. Jesus Christ our Mediatour*; now consider the *speciall kind*, or *peculiar nature* of this Authority, which the description layes downes in three severall expressions, *viz.* 1. It is a *Spirituall* power or authority. 2. It is a *Derived* power, &c. 3. It is an *Executive power*.

a Externum Regimen Ecclesiæ ad Regimen Christi cœleste & spirituale pertinet; administratio enim illius à Spiritu proficiscitur, Spiritúsque donis perficitur, 1 Cor.12.1. ergo spirituale: quod ad finem, datur ad ædificationem spiritualem, Ephes.4.12. ergo spirituale: quod ad materiam, Verbum & Sacramenta quæ administrantur, spiritualia sunt, 1 Cor.10.3,4. ergo spirituale: quod ad formam agendi, per evidentiam Spiritus agit, 2 Cor.2.4,13. ergo spirituale: quod ad objectum, spiritus & animos hominum respicit, Heb.13.17. ergo spirituale: quod ad media, operatur per arma spiritualia, 2 Cor.10.4. ergo spirituale: quod ad effectum, Ministerium Spiritus est, 2 Cor.3.6. ergo spirituale, *Park. de Polit. Eccles. l.*1. *c.*6.

1. *The power or authority of Church-government is a* [a] **Spirituall power.** Spirituall, *not so perfectly and completely*, as Christs supreme Government is spirituall, who alone hath absolute and immediate power and authority over the very spirits and consciences of men, ruling them by the invisible influence of his Spirit and Grace as hee pleaseth, *John* 3.8. *Rom.*8.14. *Gal.*2.20.

*Gal.*2.20. *But so purely, properly, and meerly spirituall* is this power, that it really, essentially, and specifically differs, and is contradistinct from that power which is properly *civill, worldly, and politicall*, in the hand of the politicall Magistrate. Now, that this power of Church-government, is in this sense *properly, purely, meerly spirituall*, and that *Jure divino*, may be evidenced many waies according to Scripture. Forasmuch as the *Rule, Fountaine, Matter, Forme, Subject, Object, End*, and the all of this power is onely *spirituall.*

1. *Spirituall in the Rule, revealing and regulating it, viz.* not any Principles of State-policie, Parliament Rolls, any humane Statutes, Laws, Ordinances, Edicts, Decrees, Traditions, or Precepts of men whatsoever, according to which, Cities, Provinces, Kingdomes, Empires may be happily governed: but the *holy Scriptures*, that perfect divine Canon, wherein the Lord Christ hath revealed sufficiently how his owne House, his Church shall be ruled, 1 *Tim.*3.14,15. and all his Ordinances, Word, Sacraments, Censures, &c. shall therein be dispensed, 2 *Tim.*3.16,17. See CHAP.IIII. Now this Scripture is *divinely breathed*, or *inspired of God*,—holy men writing not according to the fallible will of man, but the infallible acting of the holy Ghost, 2 *Tim.*3.16. with 2 *Pet.*1.20,21.

2. *Spirituall in the Fountaine or Author of this power, whence it originally flowes.* It being derived, not from any Magistrate, Prince, or Potentate in the world, not from any man on earth, or the will of man; but only from *Jesus Christ our Mediatour*, himselfe being the sole πρῶτον δεκτικον, or *first receptacle* of all power from the Father, *Mat.*28.18. *John* 5.22. And consequently, the very Fountaine of all power and authority to his Church, *Mat.*28.18,19,20. with *John* 20.21,23. *Mat.*16.19. and 18.18,19,20. 2 *Cor.*10.8. See this formerly cleered, CHAP.III. and V.

3. *Spirituall in the Matter of it, and the severall parts of this power:* Therefore called, the *Keyes of the Kingdome of Heaven*, not the Keyes of the Kingdomes of Earth, *Matth.*16.19. (as Christ professed, his *Kingdome was not of this world*, *John* 18.36. and when one sought to Christ, that by his authority hee would speak to his brother to divide the inheritance with him,

Christ

Christ disclaimed utterly all such worldly, earthly power, saying, *Man, who made me a judge or a divider over you? Luke* 12.13, 14.) Consider these heavenly spirituall Keyes in the kinds of them, whether of *Doctrine* or *Discipline*; or in the Acts of them, whether of *binding* or *loosing*, in all which they are *spirituall*, *e.g.* The *Doctrine* which is preached, is not humane, but divine, revealed in the Scriptures by the Spirit of God, and handling most sublime spirituall mysteries of Religion, 2 *Pet.*1. 2 *Tim.*3.16,17. *The Seales* administred are not worldly seales, confirming and testifying any carnall priviledges, liberties, interests, authority, &c. but spirituall, *sealing the righteousnesse of faith*, *Rom.*4.11. the death and bloud of Jesus Christ, with all the spirituall vertue and efficacy thereof unto his members, *Rom.* 5,6. *Gal.*3. 1 *Cor.*10.16,17. and 11.23,24. &c. *The Censures* dispensed are not pecuniary, corporall, or capitall, by mulcts, fines, confiscations, imprisonments, whippings, stocking, stigmatizing, or taking away of limb or life, (all such things this government meddles not withall, but leaves them to such as beare the civill sword) but spirituall, that onely concerne the soule and conscience: as, *admonishing* of the unruly and disorderly, *Mat.*18.18,19. *Casting out the incorrigible* and obstinate from the spirituall fellowship of the Saints, *Mat.*18.18,19. 2 *Corin.*5.*ult.* *Receiving againe into spirituall communion* of the faithfull such as are penitent, 2 *Corin.*2. Thus the *binding and loosing*, which are counted the chiefe acts of the Keyes, are spiritually by our Saviour interpreted to be the *remitting and retaining of sins*. Compare *Mat.*18.18,19. with *John* 20.21,23.

4. *Spirituall in the Forme and Manner, as well as in the Matter.* For this power is to be exercised, not in a naturall manner, or in any carnall name, of earthly Magistrate, Court, Parliament, Prince, or Potentate whatsoever, as all secular civill power is; no, nor in the name of Saints, Ministers or the Churches: but in a *spirituall manner*, in the *Name of the Lord Jesus*, from whom alone all his Officers receive their Cōmissions. The word is to be *preached in his Name*, *Acts* 17.18. Seales dispensed in his Name, *Mat.*28.19. *Act.*19.5. Censures inflicted in his Name, 1 *Cor.*5.4. *&c.* See CHAP. V.

5. *Spirituall in the Subject intrusted with this power.* Which

is

is not any Civill, Politicall, or Secular Magistrate, (as after will more fully appeare in CHAP. IX.) but *spirituall Officers* which Christ himself hath instituted and bestowed upon his Church, *Apostles*, &c. *Pastors*, *Teachers*, *Elders*, *Eph.* 4.7,8,10,11. To these only he hath given the *Keyes of the Kingdome of Heaven*, *Matt.* 16.19. and 18.18,19. and 28.18,19. *Joh.* 20.21, 22,23. 2 *Cor.* 10.8. *authority which the Lord hath given us.* These he hath made *Governments in his Church*, 1 *Cor.* 12.28. To these he will have *obedience and subjection* performed, *Hebr.* 13.17. and *double honour* allowed, 1 *Tim.* 5.17.

6. *Spirituall in respect of the Object about which this power is to be put forth and exercised. viz.* not about Things, Actions, or Persons Civill, as such; but *Spirituall* and *Ecclesiastically*, as such. Thus injurious actions, not as trespasses against any Statute or Law Politicall; but *as scandalous* to our brethren, or the Church of God, *Matth.* 18.18,19. are considered and punished by this power. Thus the incestuous person was cast out, because a *wicked person* in himself, and likely to *leaven others* by his bad example, 1 *Cor.* 5.13,6, &c. Thus the persons whom the Church may judge, are not the men of the world *without the Church*; but those that are in some sense *spirituall*, and *within the Church*, 1 *Cor.* 5.12.

7. *Spirituall also is this Power in the Scope and End of it.* This the Scripture frequently inculcates. *e. g.* A brother is to be admonished privately, publiquely, &c. not for the gaining of our private interests, advantages, &c. but for *the gaining of our brother*, that his Soule and Conscience may be gained to God and to his duty, and he be reformed, *Matth.* 18.15. The incestuous person is to be *delivered to Satan, for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus.* 1 *Cor.* 5.5. yea the whole authority given to Church-guides from the Lord was given to this end, *for edification, not the destruction* of the Church, 2 *Cor.* 10.8. and 13.10. all which, and such like, are *spirituall Ends.* Thus the power of Church-Government here described, is *wholly and entirely a spirituall Power*, whether we respect the *Rule*, *Root*, *Matter*, *Forme*, *Subject*, *Object*, or *End* thereof. So that in this regard it is really and specifically distinct from all Civill power; and in no regard encroacheth upon,

upon, or can be prejudiciall unto the Magistrates authority being properly and only Politicall.

2. *The power or authority of Church-Government is a* **Derived Power.** For clearing this, note, There is a *Magisteriall Primitive supreme power*, which is peculiar to Jesus Christ our Mediatour (as hath been proved CHAP. III. and V.) And there is a *Ministeriall Derivative subordinate power*, which the Scripture declares to be in Church-guides, *Matth.* 16.19. and 18.18. *Joh.* 20.21,23. *Matt.* 28.19,20. 2 *Cor.* 10.8. and 13. 10. and often elsewhere this is abundantly testified. But whence is this Power originally derived to them? Here we are carefully to consider and distinguish three things, touching this Power or Authority, from one another; *viz.* 1. The *Donation* of the Authority it self, and of the offices whereunto this power doth properly belong. 2. The *Designation* of particular persons to such offices as are vested with such power. 3. The *Publike Protection*, countenancing, authorizing, defending, maintaining of such Officers in the Publike exercise of such power within such and such Realmes or Dominions. This being premised, we may clearely thus resolve, according to Scripture warrant. *viz.* The *Designation*, or setting apart of particular individuall persons to those offices in the Church, that have power and authority engraven upon them, is from the Church nominating, electing and ordaining of such persons thereunto. See *Act.* 13.1,2,3. 1 *Tim.* 4.14. and 5.22. *Tit.* 1.5. *Act.* 14.23. *The publique Protection*, defence, maintenance, &c. of such officers in the publike exercise of the power and authority of their office in such or such dominions, is from the Civill Magistrate, as the *Nursing Father* of the Church, *Isai.* 49.23. for it is by his Authority and Sanction that such publike places shall be set apart for publike ministery, that such maintenance and reward shall be legally performed for such Ministery, that all such persons of such or such Congregations shall be (in case they neglect their duty to such Ministery) punished with such Politicall penalties, &c. But *the Donation* of the office and spirituall Authority annexed thereunto, is only derived from Jesus Christ our Mediatour. He alone gives all Church-officers, and therefore none may devise or superadde any new officers,

Eph.

Eph. 4.7,8,10,11. 1 *Cor.* 12.28. And he alone derives all authority and power spirituall to those officers, for dispensing of Word, Sacraments, Censures, and all Ordinances, *Mat.* 16.19. and 28. 18,19, 20. *Joh.* 20.21,22,23. 2 *Cor.* 10.8. and 13.10. and therefore it is not safe for any creature to intrude upon this Prerogative Royall of Christ, to give any power to any officer of the Church. *Nihil dat, quod non habet.*

Chap. VII.

4. *Of the severall* Parts, *or* Acts of this Power *of Church-Government, wherein it puts forth it self in the Church.*

THus farre of the *Speciall Kinde* or *peculiar Nature* of this Authoritie; now to the *severall Parts* or *Acts of this power* which the Description comprehends in these Expressions [*In dispensing the Word, Seales, Censures and all other Ordinances of Christ.*] The Evangelicall Ordinances which Christ hath set up in his Church are many; and all of them *jure divino* that Christ sets up. Take both the Enumeration of Ordinances, and the divine right thereof severally, as followeth.

Jesus Christ our Mediatour hath instituted and appointed these ensuing Administrations to be standing and perpetuall Ordinances in his Church. viz.

I. 1. **Publike Prayer and Thanksgiving,** are divine Ordinances: For 1. *Paul* writing his first Epistle to *Timothy, that he might know how he ought to behave himself in the House of God,* 1 *Tim.* 3.14,15. among other Directions in that Epistle gives this for one, *I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of thanks be made for all men*—1 Tim. 2. 1,2. *for this is good and acceptable in the sight of God our Saviour,* ver. 3. 2. The Apostle regulating publike Prayers in the Congregation, directing that they should be performed *with the understanding,* takes for granted that publike prayer was an Ordinance of Christ. *If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitfull. What is it*

then? I will pray with the spirit, and will pray with the understanding also——Else when thou shalt blesse with the spirit, how shall he that occupieth the roome of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou saist? For thou verily givest thanks well, but the other is not edified, 1 Cor. 14. 14,15,16,17. 3. Further, the Apostles did account publike *Prayer* to be of more concernment then *serving of Tables*, and providing for the necessities of the poore, yea to be a principall part of their Ministeriall office, and therefore resolve to addict and *give themselves to the Ministery of the Word and of Prayer*, Act. 6.4. and this was the Churches Practise in the purest times, *Act.* 1.13,14. whose pious action is for our imitation. 4. And Jesus Christ hath made gracious Promises to publike Prayer, *viz.* of his presence with those that assemble in his Name; and of audience of their Prayers, *Mat.* 18.19,20. Would Christ so crown publike Prayer, were it not his own Ordinance?

II. 2. **Singing of Psalmes**, is a divine Ordinance; being

1. *Prescribed*; *Be filled with the Spirit: Speaking to your selves in Psalmes, and Hymnes, and spirituall songs*, Ephes. 5.18,19. *Let the Word of Christ dwell in you richly in all wisdome, teaching and admonishing one another in Psalmes, and Hymnes, and spirituall songs*, Col. 3.16.

2. *Regulated*; the right performance thereof being laid down. *I will sing with the spirit, and I will sing with the understanding also*, 1 Cor. 14.15,16. *Singing with grace in your hearts to the Lord*, Col. 3.16. *Singing and making melody in your hearts to the Lord*, Ephes. 5.19.

III. 3. **Publike Ministery of the Word of God** in the Congregation. *We will give our selves* (said the Apostles) *to the Ministery of the Word and Prayer*, Act. 6.4. The Ministery of the Word is a sacred Ordinance, whether *Read, Preached*, or *Catechetically prepounded*.

1. *The publike Reading of the Word* is a divine Ordinance, (though Expositon of what is read doe not alwayes immediately follow.) For 1. God commanded the reading of the Word publikely, and never since repealed that command, *Deut.* 31.11,12,13. *Jer.* 36.6. *Col.* 3.16. 2. Publike Reading of Scriptures

Scriptures hath been the practise of Gods Church, both before Christ, *Exod.*24.7. *Nehem.*8.18. and 9.3. and 13.1. and after Christ, *Act.*13.15,27. and 15.21. 2 *Cor.*3.14. 3. Publike Reading of Scriptures is as necessary and profitable now as ever it was. See *Deut.*31.11,12,13.

2. *The publike Preaching of the Word* is an eminent Ordinance of Christ. This is evident many wayes. *viz.*

1. Christ hath commanded that the Word shall be preached. *Goe ye into all the world, and preach the Gospel to every creature,* Mar.16.15. *Goe ye therefore and disciple ye all nations — Teaching them to observe all things whatsoever I have commanded you,* Matt. 28.19,20. *As ye go, preach, saying, The Kingdome of Heaven is at hand*—Mat.10.7. See also *Mar.*3.14. *I charge thee,*&c.—*Preach the Word,*2 Tim.4.1,2. *Necessity is laid upon me, yea wo is unto me if I preach not the Gospel,* 1 Cor.9.16,17. *Christ sent me — to preach the Gospel,* 1 Cor.1.17. compare also Act. 20. 28. and 1 Pet.5.1,2,3,4.

2. Christ hath appointed who shall preach the Word. *How shall they preach except they be sent?* Rom.10.15. The Qualifications of Preaching Elders see in 1 *Tim.*3.2. to 8. and *Tit.*1. 5,6,7,8,9.

3. Christ hath appointed, How the Word shall be preached. *Be instant, in season, out of season, Reprove, Rebuke, Exhort with all long-suffering and Doctrine,* 2 Tim.4.2. *That he may be able by sound Doctrine both to exhort, and convince gainsayers,* Tit. 1. 9. *He that hath my word, let him speak my word faithfully: What is the chaffe to the wheat, saith the Lord?* Jer.23.28.

4. Christ hath made many encouraging Promises to the Preaching of his Word, which he would not have done were it not his own Ordinance. *Teaching them to observe all things whatsoever I have commanded you, and lo I am with you every day to the end of the world,*Mat.28.20. *Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven,*Matt.16.19.and 18.18. *Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained,*Joh.20.23. both these are partly meant of Doctrinall binding and loosing, remitting and retaining. *Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on*

thee, to hurt thee: for I have much people in this city, Act. 18.9,10.

3. *The Catecheticall propounding or expounding of the Word, viz.* a plain familiar laying down of the *first Principles of the Oracles of God*, is an Ordinance of Christ also. For 1. This was the Apostolicall way of teaching the Churches at first plantation thereof. *When for the time ye ought to be teachers, ye have need that one teach you again, which be the first Principles of the Oracles of God, and are become such as have need of milk and not of strong meat.* Heb.5.12. *Therefore leaving the Word of the beginning of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God,* &c. Heb.6.1,2. *And I, brethren, could not speak unto you as unto spirituall, but as unto carnall, as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to beare it, neither yet now are able.* 1 Cor.3.1,2. 2. And this is the Periphrasis of Pastor and people which the holy Ghost useth, setting forth the reciprocall relation and office betwixt them, with his own approbation. *Let him that is catechized in the word communicate to him that catechizeth him, in all good things,* (ὁ κατηχούμενος τῷ λόγον τῷ κατηχοῦντι,) Gal.6.6.

IIII. 4. **The Administration of the Sacraments**; is of divine institution.

Of Baptisme. *He that sent me to baptize with water*, Joh.1.33. *Go ye therefore, disciple ye all nations, baptizing them into the Name of the Father, and of the Sonne, and of the holy Ghost*, Matth. 28. 18, 19, 20.

Of the Lords Supper; which Christ ordained *the same night in which he was betrayed:* which institution is at large described, 1 *Cor.*11.20,23, &c. *Matt.*26.26. to 31. *Mar.*14.22. to 27. *Luk.*22.19,20.

V. 5. **The Ordination of Presbyters** with imposition of the hands of the Presbytery after Prayer and Fasting, is a divine Ordinance. *Neglect not the gift that is in thee, which was given thee by propheſie with the laying on of the hands of the Presbytery*, 1 Tim.4.14. *As they ministred to the Lord and fasted, the holy Ghost said, Separate me Barnabas, and Saul, for the work wherennto I have called them: and when they had fasted and prayed,*

and

and laid their hands on them, they sent them away, Acts 13.2,3. *Titus* was left in Crete for this end, *to set in order things that were wanting, and ordain Presbyters* (or *Elders*) *in every City, as Paul had appointed him,* Tit.1.5. *Timothy* is charged, *Lay hands suddenly on no man, neither be partaker of other mens sins, keep thy self pure,* 1 Tim.5.22. *Paul* and *Barnabas* came to Lystra, Iconium, and Antioch, and *when they had ordained them Presbyters in every Church, and had prayed with fasting, they commended them to the Lord,* &c. *Act.*14.21,23.

6. **Authoritative decerning and judging of Doctrine according to the Word of God,** is a divine Ordinance. As that Councell at Jerusalem, authoritatively judged of both the false doctrine and manners of false teachers, branding them for *troublers of the Church, subverters of souls,* &c. *Forasmuch as we have heard that certain, coming forth from us, have troubled you with words, subverting your souls, saying, Ye ought to be circumcised, and keep the Law, to whom we gave no such commandement,* Acts 15.24. *It seemed good to the holy Ghost, and to us, to impose upon you no further burthen then these necessary things,* —ver.28. and this was done upon debates from Scripture-grounds; *and to this the words of the Prophets agree,* Acts 15.15. and afterwards their Results and determinations are called (δόγματα κεκειμένα) *decrees ordained by the Apostles and Elders,* — Acts 16.4. VI.

7. **Admonition and publike rebuke of sinners,** is a divine Ordinance of Christ. *If thy brother trespasse against thee, go and tell him his fault between thee and him alone—— if he will not heare thee, then take with thee one or two more —— and if he shall neglect to heare them, tell it unto the Church——*Matth. 18.15,16,17. *Whosoever sins ye bind on earth, shall be bound in heaven,* Joh.20.23. one way and degree of binding is by authoritative convincing reproofe. *Admonish the unruly,* 1 Thes.5.14. *An Heretick, after the first and second admonition, reject,* Tit. 3.10. *Them that sinne, convincingly-reprove* (ἔλεγχε) *before all, that the rest also may have feare,* 1 Tim.5.20. *Rebuke them sharply,* (or, *convince them cuttingly,* ἔλεγχε αὐτὰς ἀποτόμως) Tit. 1.13. *Sufficient to such an one is that objurgation* (or, *that rebuke* ἡ ἐπιτιμία αὕτη) *which was from many,* 2 Cor.2.6. VII.

VIII. 8. Rejecting, & purging out, or putting away from the † communion of the Church, wicked and incorrigible persons, is an Ordinance of Christ. *And if he will not heare them, tell the Church: But if he will not heare the Church, let him be unto thee even as an*

† *The 4. learned Leyden Professors, thus expresse their judgemēts in this point.*

Forma seu potius gradus Excommunicationis duplex statuitur, primus in Abstentione à cœna Domini, alter in Exclusione à totius Ecclesiæ externa communione, & extra Ecclesiam ejectione consistit; quorum prior gradus minor, alter verò major excommunicatio à nonnullis vocatur. *xxxv.* Abstentio à cœna Domini legitimè fit duobus modis, vel quum quis frater nominatus grave aliquod vitæ aut Doctrinæ scandalum admisit, à quo monitus resipiscentiam verbis quidem profitetur, sed resipiscentiæ fructus idoneos nondum ostendit, ut scandalum ab Ecclesia tolli possit: vel quando ne quidem verbis resipiscentiam pollicetur, sed tamen resipiscentiæ spem omnem per contumaciam suam nondum præcidit, ut interim Ecclesia per hunc primum Disciplinæ spiritualis gradum, hominem illum per admonitiones & tolerantiam Christianam ad veram resipiscentiam invitet atque adducat. *xxxvi.* Fundamentum hujus primæ Disciplinæ gradus petitur, partim ex fine ipso qui jam à nobis explicatus est; partim ex abstentione eorum qui in Ecclesia veteris Testamenti propter impuritatem legalem ad tempus ab usu sacrificiorum & Agni Paschalis, ut interim se purgarent, cogebantur abstinere, sicuti ex Num. 9. & 19. & 2 Chron. 30. videre est. partim denique ex præcepto Apostoli 1 Cor. 11. 28. *Ut homo prius seipsum probet, & sic edat de hoc pane, & bibat de hoc poculo.* Quæ probatio etsi ab unoquoque privatim fieri debet, in publicis tamen delictis etiam publicè ab Ecclesiæ præfectis ea fiat necesse est, quibus passim in Scriptura mandatur, ut toti gregi attendant, mundum ab immundo secernant, eos qui intus sunt dijudicent, & scandala quantum fieri potest ab Ecclesia tollant. *xxxvij.* Et Ecclesiæ primitivæ ab Apostolorum temporibus deducta consuetudo aperte huic ritui consonat, etsi agnoscamus rigorem aliquem in nonnullis canonibus veterum Synodorum observari, in abstentionis temporibus definiendis, qui mansuetudinis Christi & Apostolorum ejus modum nonnihil excedat. *xxxviij.* Major Excommunicatio tres gradus complectitur, quorum primus Excommunicatio simplex, secundus Anathema ex *Gal.* 1. 8. tertius Anathema Maranatha 1 Cor. 16. 22. appellatur. Postremi usus tantum est adversus eos qui in Spiritum Sanctum peccarunt, ac proinde quibus nulla spes veniæ supereſt, sed hoc unum restat, ut Dominus veniat, & causam suam adversus eos agat. Atque ideo Ecclesia posterioris temporis, quæ hoc peccatum vix certò discernere potest, eo gradu uti non solet. Secundus gradus intermedius adversus dogmata perversa, & adversus eos qui hæc contumaciter defendunt, generatim tantum usurpari solet. Primi verò usus propriè ergo supereſt adversus personas singulares, eo modo & ordine qui à nobis Thes. 9. fuit definitus. *xxxix.* Hæc excommunicatio verbis Christi Matth. 18. 17. explicatur, *Si Ecclesiam non audierit, sit tibi velut Ethnicus & Publicanus.* Item Apost. Gal. 5. 12. *utinam excindantur qui vos turbant.* Sub veteri verò Testamento *eradicatio ex medio populi*, & *ejectio ex Synagogis* vocabatur. *xl.* Idem indicari per modum illum loquendi quo Apostolus usus est 1 Cor. 5. 5. & 1 Tim. 1. 20. nempe *tradere Satanæ ad interitum carnis*, rectè judicarunt multi ex veteribus: quia extra Ecclesiam Satanas regnat. Etsi non improbabile sit quod ab Augustino & Chrysostomo observatur, ideo ejusmodi homines Satanæ traditos dici, quia cum ejectione ex Ecclesia & ejus Communione potestas aliqua & vexatio Satanæ conjuncta fuit, donec resipiscerent. *Synopsi. purior. Theol. Disput.* 48. *p.* 718, 719, 720. *Edit.* 3. *Lugd.* 1642. *That there was Excommuni-*

cation

cation in the Jewish Church under the Old Testament; and that there is, and ought to be Excommunication in the Christian Church under the New Testament, is largely proved, and the contrary Objections refelled by M^r G. Gillespie *in his* Aarons Rod, *&c. particularly see Book* 1. *chap.* 4, 5, 6. 7, 8, 12. *and the Appendix to that Book, pag.* 147. *to* 161. and *Book* 3. *chap.* 2, 3, 4, 5, 6, 7,

Heathen and a Publican. Verily, I say unto you, what things soever ye shall bind on earth, they shall be bound in heaven, Matt. 18. 17, 18. compared with *Matth.* 16. 19. and *Joh.* 20. 21, 23. *An Heretick, after once or twice admonition, reject* (παραιτοῦ) *Tit.* 3. 10. *i.e.* excommunicate, till he repent, *Piscat. in loc.* By the lawfull judgement of the Church, to deliver the impenitent to Satan, *Bez. in loc. Of whom is Hymeneus and Alexander, whom I have delivered to Satan, that they may learn not to blaspheme,* 1 Tim. 1. 20. The Apostles scope in 1 *Cor.* 5. is to presse the Church of Corinth to excommunicate the incestuous person. *Ye are puffed up, and have not rather mourned, that he that hath done this deed* (ἐξαρθῇ ἀφ' ὑμῶν) *may be taken from the midst of you. For I verily, as absent in body, but present in spirit, have already as present judged him that hath thus wrought this thing. In the Name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus,* 1 Cor. 5. 2, 3, 4, 5. *Know ye not that a little leaven leaveneth the whole lump?* (ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην) *Purge out therefore the old leaven*—ver. 7. *I wrote to you in an Epistle, not to be mingled together with fornicatours* (μὴ συναναμίγνυσθαι πόρνοις) ver. 9, 11. and explaining what he meant by not being *mingled together*, saith, *If any named a brother be a fornicatour, or covetous, or an idolater, or a reviler, or a drunkard, or rapacious, with such an one not to eate together*, ver. 11. *Therefore take away from among your selves that wicked person,* (ἐξαρεῖτε τὸν πονηρὸν) ver. 13.

9. **Seasonable remitting, receiving, comforting, and authoritative confirming again in the communion of the Church, those that are penitent.** *What things soever ye shall loose on earth, shall be loosed in heaven,* Matt. 16. 19. and 18. 18. *Whosoever sins ye remit, they are remitted unto them,* Joh. 20. 23. This loosing and remitting, are not only doctrinall and declarative in the preaching IX.

preaching of the Word, but also juridicall and authoritative in administration of Censures. This is called, for distinction sake, *Absolution.* After the Church of Corinth had excommunicated the incestuous person, and he thereupon had given sufficient testimony of his repentance, the Apostle directs them to receive him into Church-communion again, saying, *Sufficient to such an one is that rebuke inflicted of many; so that contrariwise you should rather forgive and comfort him, lest such an one should be swallowed up of abundant sorrow. Wherefore I beseech you* (κυρῶσαι εἰς αὐτὸν ἀγάπην) *authoritatively-to-confirme love unto him: for to this purpose also I have written unto you, that I may know the proofe of you, if ye be obedient unto all things,* 2 Cor. 2. 6, 7, 8, 9.

X. 10. **Taking speciall care for relefe of the necessities and distresses of the poore and afflicted members of the Church.** This is called *serving of Tables,* Act. 6. 2. and *Ministration,* διακονία, ver. 1. At first planting of the Christian Church, the Apostles themselves took care to receive the Churches goods, and to distribute to every of their members as they had need, *Act.* 4. 34, 35. but in the increase of the Church, the burden of this eleemosynary care increasing also, upon some complaints of the Greeks, *that their widowes were neglected,* the office of Deacons was erected, for better provision for the poore, *Act.* 6. 1. to 7. These are called *Helps,* ἀντιλήψεις, *set in the Church by God,* 1 Cor. 12. 28. Their charge is, *He that distributeth* (ὁ μεταδιδοὺς) *let him do it with singlenesse. He that sheweth mercy,* (ὁ ἐλεῶν) *with cheerfulnesse,* Rom. 12. 8. The collections for the Saints are directed how they shall be made, *viz. the first day of* the week, *i. e.* the Lords Day, of *every one*; and this, *as God hath prospered him,* Gr. *according to what he is prospered.* A Metaphor from one that hath had a prosperous journey, and is come to his haven or journey's end happily, as *Piscat. in loc.* What widowes are fit objects of Church-charity, is at large declared by the Apostle, 1 *Tim.* 5. 3. to 17.

CHAP.

Chap. VIII.

5. *Of the* End and Scope *of this Government of the Church.*

THe *End* or *Scope* intended by Christ in instituting, and to be aimed at by Christs Officers in executing of Church-government, in dispensing the Word, Sacraments, Censures, and all Ordinances of Christ, is (as the description expresseth) [*the edifying of the Church of Christ.*] This end is very comprehensive. For the fuller evidencing whereof, these three things are to be proved: 1. That Jesus Christ our Mediatour hath under the New Testament one generall visible Church on earth. 2. That the Oracles, Ministry, Government, and all the Ordinances of the New Testament, are chiefly given by Christ for this one generall visible Church. 3. That the edification of this Church of Christ is that *eminent scope and end* why Christ gave the power of Church-government, and other Ordinances unto the Church.

For the first, **That Jesus Christ our Mediatour hath under the New Testament a generall visible Church on earth, made up of all particular Churches**, may be cleered, by considering well of these particulars: I.

1. *That it is evident by the Scriptures, that Jesus Christ hath on earth many particular visible Churches:* (whether Churches Congregationall, Presbyteriall, Provinciall, or Nationall, needs not here to be determined.) *Unto the Churches of Galatia, Gal.* 1.2. *The Churches of Judæa, Gal.* 1.22. *Thorow Syria and Cilicia, confirming the Churches, Act.* 15.41. *To the seven Churches in Asia, Revel.* 1.4,20. *The Church of Ephesus, Revel.* 2.1. *The Church in Smyrna, ver.* 8. *The Church in Pergamus, ver.* 12. *The Church in Thyatira, ver.* 18. *The Church in Sardis, Rev.* 3.1. *The Church in Philadelphia, ver.* 7. And *the Church in Laodicea, v.* 14. *The Church that is in their house, Rom.* 16.5. and *Philem.* 2. *Let your women keep silence in the Churches,* 1 *Cor.* 14.34. *All the Churches of the Gentiles, Rom.* 16.4. *So ordaine I in all Churches,* 1 *Cor.* 7.17. *As in all Churches of the Saints,* 1 *Cor.* 14.33. *The*

care of all the Churches, 2 *Corin.* 11.28. The New Testament hath many such like expressions.

2. *That how many particular visible Churches soever Christ hath on earth, yet Scripture counts them all to be but one generall visible Church of Christ.* This is manifest divers waies:

1. *By divers Scriptures, using the word* Ἐκκλησία, *Church, in such a full latitude and extensive completenesse, as properly to signifie, not any one single Congregation, or particular Church, but one generall visible Church:* As, *Upon this Rock I will build my Church, Mat.* 16.18. *Give none offence, neither to the Jewes, nor to the Greeks, nor to the Church of God,* 1 *Cor.* 10.32. *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c.* 1 *Cor.* 12.28. *I persecuted the Church of God,* 1 *Cor.* 15.9. *Gal.* 1.13. *The Church of the living God, the pillar and ground of the truth,* 1 *Tim.* 3.15. *Might be knowne by the Church the manifold wisdome of God, Ephes.* 3.10. *In the midst of the Church will I sing praise unto thee, Heb.* 2.12. In which, and such like places, we must needs understand, that one generall visible Church of Christ.

2. *By such passages of Scripture, as evidently compare all visible professours and members of Christ throughout the world, to one Organicall Body, having eyes, eares, hands, feet, &c. viz.* severall organs, instruments, officers, &c. in it, for the benefit of the whole body: As, *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the* BODY *of Christ, Ephes.* 4.11,12. *There is one* BODY, *Ephes.* 4.4. *As wee have many members in one body, and all members have not the same office; so we being many, are* ONE BODY *in Christ, and every one members one of another, &c. Rom.* 12.4. to 9. *As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ,* (*i.e.* Christ considered mystically, not personally) *for by one Spirit are we all baptized into* ONE BODY, *whether we be Jewes or Gentiles, whether we be bond or free, &c.* 1 *Cor.* 12.12. to the end of the Chapter, which context plainly demonstrates all Christs visible members in the world, Jewes or Gentiles, &c. to be members of one and the same

same *organicall body* of Christ, which organicall body of Christ, is the *generall visible Church* of Christ; for the *invisible* Church is not *Organicall*.

II. For the end, **That Jesus Christ our Mediatour hath given the Oracles, Ministry, Government, and all the Ordinances of the New Testament primarily for the generall visible Church**, may be thus evidenced by parts:

1. *The Oracles are primarily given to the generall visible Church.* Hence it is stiled, *The Church of the living God, the Ground and Pillar of the truth,* στύλος καὶ ἑδραίωμα τῆς ἀληθείας, 1 *Tim.* 3.15. not that the Church is the authour, or first foundation of the Truth, (for the Truth is rather the foundation of the Church, *Ephes.* 2.20.) but the receptacle of truth from Christ, that shee may be (as *Beza in loc.* saith) *Testis, altrix & conservatrix veritatis inter homines; the witnesse, nurse and conserver of truth amongst men:* to whom she holds it forth *more forensi*, as Courts use to doe, hanging up their Lawes and Edicts upon pillars, for all to reade and take cognizance of. Sutable is that expression, *Might be knowne by the Church the manifold wisdome of God*, *Ephes.* 3.10.

2. *The Ministry is primarily given to the generall visible Church. He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, &c. Ephes.* 4.11,12,13. *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of Healings, Helps, Governments, &c.* 1 *Corinth.* 12.28. *We being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophesie, let us prophesie according to the proportion of faith; or Ministry, let us wait on our Ministry; or he that teacheth, on teaching, &c. Rom.* 12.4. to 9.

3. *The Ordinances* of the New Testament are primarily given also for the generall visible Church: *Upon this Rock I will build my Church—and I will give unto* thee the Keyes of the Kingdome of Heaven;*

* Authoritas Rectorum pro dono quidem Ecclesiæ à Christo data est, sed non pro dono absoluto, ut penes totam Ecclesiam resideat cui datur, sed eo dono conditionali, ut Rectoribus ipsis communicetur ad ædificationem totius, *Park de Polit. l.* 3. *cap.* 8.

Heaven; and whatsoever thou shalt bind on earth, &c. Matth.16. 18,19. compared with 18.18. and *John* 20.21,23. *All power is given to me in heaven and in earth; Go, disciple ye all Nations, baptizing them in the Name of the Father—teaching them to observe all things whatsoever I have commanded you, Mat.*28.18,19,20.

And this must needs be granted upon both the former; for, if the *Oracles*, wherein the *Ordinances* of the New Testament are contained, and the *Ministry*, who are intrusted by Christ with the managing and administration of those *Ordinances*, are both of them primarily given to the *generall visible Church*, the *Ordinances* must necessarily be primarily given for the *generall Church* also, *Rom.*12.4. to 9. with *Ephes.*4.11,12,13.

Besides, by the Ordinance of Baptisme, we are all admitted into one body, the generall visible Church, 1 *Cor.*12.12. And some were baptized into the generall body, that thereby were not admitted into any particular Church, as the Eunuch, *Acts* 8.

III. **That the edification of the Church of Christ is that eminent Scope and End, why Christ gave Church-government and all other Ordinances of the New Testament to his Church.** This is frequently testified in Scripture. 1. The Apostle, speaking of this power generally, saith, *Our authority* (ἧς ἔδωκεν ὁ Κύριος ἡμῖν εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν ὑμῶν) *which the Lord hath given to us for edification, and not for the destruction of you*, 2 *Corin.* 10.8. Like passage he hath againe, saying, (κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν) i.e. *according to the authority* (or *power*) *which the Lord hath given to me for edification, and not for destruction*, 2 *Cor.*13.10. In both which places he speakes of the authority of Church-government in a generall comprehensive way, declaring the *grand and generall immediate end* thereof to be, Affirmatively, *Edification of the Church*; Negatively, *not the subversion or destruction thereof.* 2. In like manner, when particular acts of Government, and particular Ordinances are mentioned, the edification of the Church, at least in her members, is propounded as the great end of all, *e.g. Admonition* is for edification, that an erring *brother may be gained, Mat.*18.15,16. that wavering minds may be sound in the faith, *Rebuke them cuttingly, that they may be*

sound

found in the faith, Tit. 1.13. that beholders and by-standers may feare to fall into like sinnes, *Them that sin rebuke before all, that others also may have feare*, 1 Tim. 5.20. *Excommunication* is for edification; particularly of the delinquent member himself; thus, the incestuous person was *delivered to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus*, 1 Cor. 5.4,5. *Hymeneus and Alexander* were *delivered to Satan that they might learn not to blaspheme*, 1 Tim. 1.20. more generally of the Church, thus the incestuous person was to be put away from among them, lest the whole lump of the Church should be leavened by him, 1 *Corinth.* 5. *Absolution* also is for Edification, lest the penitent party *should bee swallowed up of too much sorrow*, 2 Corinth. 2.7. Thus the edification of the Church and members thereof is the end and scope of Christs *gifts, viz.* of all the *Officers* of his Church, *Ephes.* 4.7,8, 11, 12, 16. and of all the gifts and endowments in these officers, whether of prayer, prophesie, tongues, &c. all must be managed in an edifying way; This is the scope of the whole Chap. 1 *Cor.* 12.7. &c. and 1 *Cor.* 14. 3,4, 5, 9, 12. &c. 26. read the whole Chap. That passage of *Pauls* is remarkable, *I thank my God, I speak with tongues more then you all; Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, then ten thousand words in an unknown tongue*, ver. 18, 19. Our *Christian liberty* is to be managed for just edification to others, *Rom.* 14. 19, 20. yea our very *Communication* should edifie the hearers, *Ephes.* 4. 29. Thus *Church-Government*, and all sorts of *Ordinances*, with the particular *acts* thereof, are to be levelled at this marke of *Edification*. *Edification* is an elegant Metaphor from materiall buildings (perhaps of the materiall and typicall Temple) to the spirituall: For explanation sake, briefly thus take the accommodation; The *Architects*, or builders are the *Ministers*, 1 Cor. 3.10. The *Foundation* and *Corner-stone* that beares up, bindes together, and gives strength to the building, is Jesus Christ, 1 *Cor.* 3.11. 1 *Pet.* 2.4,6. The *stones or materials* are the *faithfull* or *Saints*, called *living stones*, 1 *Pet.* 2.5. The *building* or house it selfe, is the *Church*, that spirituall house, and *Temple of the living God*, Eph. 2.21. and 4. 12. 1 Cor. 3. 9, 16, 17. The

Edification of this house is gradually to be perfected more and more till the coming of Christ, by laying the foundation of Christianity, in bringing men still unto Christ, and carrying on the *superstruction* in perfecting them in Christ in all spirituall growth: till at last the *Cap-stone* be laid on, the Church compleated, and translated to *the house not made with hands, eternall in the heavens.*

Chap. IX.

6. *Of the* Proper Receptacle and distinct Subject *of all this power and authority of Church-Government, which Christ hath peculiarly intrusted with the execution thereof, according to the Scriptures.* *And* 1. Negatively, That the Politicall Magistrate is not the Proper Subject of this Power.

THus we have taken a brief survay of *Church-Government*, both in the *Rule*, *Root*, *Kinde*, *Branches*, and *End* thereof, all which are comprised in the former Description, and being lesse controverted have been more briefly handled: Now the last thing in the Description which comes to consideration, is the *Proper Receptacle of all this power from Christ*, or the *Peculiar Subject intrusted by Christ with this power and the Execution thereof*, viz. *only Christs own Officers.* For [*Church-Government is a spirituall power or Authority—derived from Jesus Christ our Mediatour, only to his own officers, and by them exercised in dispensing of the Word*, &c.] Now about this *Subject of the power* will be the great knot of the Controversie, forasmuch as there are many different claymes thereof made, and urged with vehement importunity; (To wit, the *Romish claime*, for the *Pope:* and the *Prelaticall claime*, for the *Bishop*;) the *politique Erastian* pretends that the only proper *Subject* of all Church-Government, is the *Politicall or Civill Magistrate:* The *Grosse Brownists* or *rigid Separatists*, that it is the *body of the people*, or *community of the faithfull* in an equall even level: they that are more

refined

refined (who ſtile themſelves for diſtinctions ſake [a] *Independents*,) that it is the *Single-Congregation preſbyterated*, viz. the *cœtus fidelium*, the company of the faithfull with their *Preſbytery*, or Church-officers. The *Presbyterians* hold, that the *Proper Subject* wherein Chriſt hath ſeated and intruſted all Church-power, and the exerciſe thereof, is *Only his own Church-officers*; (as is in the deſcription expreſſed.) Here therefore the way will be deeper, and the travelling ſlower; the oppoſition is much, and therefore the diſquiſition of this matter will inavoidably be the more.

[a] *See Mr Edwards his* Antapologia. *p.* 201. *printed in An.* 1644. *proving this out of their own Books. Especially ſee a litle Book in* 12° *printed in An.* 1619. *ſtiled,* A Collection of certain Matters: *which almoſt in every page pleads for* Independency *and* Independents *by name: from which moſt of the Independent Principles ſeeme to be derived.*

For perſpicuity ſake herein, ſeeing it is ſaid, that this *power is derived from Chriſt only to his owne Officers*; and by this word (*only*) all other Subjects are excluded; The *Subject* of Church-power may be conſidered, 1. *Negatively*, what it is not. 2. *Affirmatively*, what it is.

Negatively, The *Proper Subject* unto whom Chriſt hath committed the power of Church-Government, and the exerciſe thereof, is not 1. *The Politicall Magiſtrate*, as the *Eraſtians* imagine. 2. Nor, the *Cœtus fidelium*, or *body of the people as presbyterated, or unpresbyterated*, as the *Separatiſts* and *Independents* pretend. Let theſe *Negatives* firſt be evinced, and then the *Affirmative* will be more clearly evidenced.

Touching the firſt of theſe; *That the Politicall Magiſtrate is not the proper Subject unto whom Jeſus Chriſt our Mediatour hath committed the power of Church-Government, and the exerciſe of that Power*; it will beſt be cleared by declaring theſe two things diſtinctly and ſeverally, *viz.* 1. *What power about Eccleſiaſticals is granted to the Civill Magiſtrate.* 2. *What power thereabouts is denyed unto him, and why?*

Section I.

Much power is granted by the Reformed Churches, and Orthodox Writers, to the Politicall Magiſtrate, in reference to Church-offences. Take it in theſe Particulars. I.

A Defenſive protecting, patroniſing power to the Church, and all the members thereof. *Kings ſhall be thy Nurſing-Fathers,* 1.

[b] Tenendum semper istud principium, tam ad religionis, quam ad tranquillitatis & honestatis publicæ custodiam destinatos esse à Deo Magistratus, non aliter

thers, &c. Isai. 49. 23. The Magistrate *is the Minister of God for good to well-doers*, as well as the *avenger, executing wrath upon evil-doers: a terrour not to good works, but to the evil*, Rom. 13. 3, 4. he is called *An heir*, or, *Possessour of restraint, to put men to shame*, Judg. 18. 7. And as the Church ought to pray *for Kings and all in Authority* (so consequently all in authority should endeavour it,) That the Church and people of God should *lead a quiet and peaceable life*, (under the wing of their protection) *in all godliness and honesty*, 1 Tim. 2. 2. and this is evident from the end and scope of these prayers here prescribed, [b] as *Interpreters* unani-

quam terra procreandis alimentis ordinata est.—Hîc officii sui vicissim admonentur principes, & quicunq; Magistratum gerunt: neq; enim satis est, si jus cuiq; suũ reddendo, injurias omnes coerceant, pacemq; foveant: nisi & religionem promovere, & honesta disciplina mores componere studeant: neq; enim frustra hortatur David ut filium osculentur, nec frustra Isaias denuntiat fore Ecclesiæ nutritios. Quare nõ est quod sibi blandiantur, si ad cultum Dei asserendum, adjutores se præbere neglexerint, *Calv. in loc.* Officium regum & principum ac omnino Magistratuum est, curare ut subditi tranquillam & quietam vitam degant, cum omni pietate & honestate, *Piscat. in loc. obs. 9.* Argumentatur à fine quẽ spectavit Dominus quum in rebus humanis istos gradus distribueret: cui fini nos subservire prorsus oportet, nisi velimus θεομαχεῖν, ac proinde ipsi nobis perniciem accessere. Quum igitur Magistratus ideo cõstituti sunt à Domino ut omnium rerũ ipsiusq; adeò religionis εὐλαξία per eos conservetur, quid aliud certiore fide & majore contentione petere debemus à Deo, quam ut principes, si quidem boni sint ac pii, conservet; sin verò mali sint, bonos efficiat, &c.—Nobilissimus autẽ est hic locus nõ modo adversus Anabaptistas, & cæteros omnes fanaticos qui magistratum tollendum censent, sed etiam adversus crudelissimã illã Academicotũ qui nuper irrepserunt charitatẽ, isti enim in veræ religionis perturbatores nullũ jus magistratibus cõcedant: quum hîc differè fiat mentio τῆ εὐσεβείας, i. justi ac legitimi cultus, cujus unius præ cæteris rebus vindices & assertores Magistratus esse oporteat: adeo quidẽ ut quoties necesse fuerit vel religionẽ vel pacem civilẽ amittere, quicunq; principes illam isti nõ anteposuerint, gravissimo scelere sese scientes ac prudentes obligent, nedum ut factiosis hæreticis impunè liceat, Ecclesiasticam disciplinam deridere, *Bez. Annot. in loc.* Officium Regum ac Principum, adeoq; omnium Magistratuum est operam dare, ut subditi quietam ac tranquillam vitam cum omni pietate ac honestate transigant. Hoc enim officium evidenter colligi potest ex ipso fine precationis pro Magistratibus ad Deum fundendæ. Unde sequentia porisma ta suo sponte derivantur. Primum est, Justitiam & pacem politicam omnibus magistratibus seriò procurandam, putà bonos & innocentes defendendo, pravos autẽ ac nocentes puniendo. 2. Speciatim verò Christianis Magistratibus etiam Religionis curam habendam esse, utpote nutritiis Ecclesiæ, qui recta sui numeris administratione Deo ac Christo peculiariter inservire jubentur. 3. Hanc Religionis curã inter alia postulare, ut cognitionẽ quoq; eorũ quæ in controversiam vocantur, & non tantum executionem eorũ quæ ab Ecclesiasticis definiuntur, ipsi ultrò suscipiant: ut alioquin & judicium cæcum, & executio iniqua seu tyrannica sit. 4. Itaq; hinc apparere nõ tantum Anabaptistas, sed & Pontificios hîc graviter errare; h. e. partim in defectu, partim in excessu peccare: dum vel Magistratum in Ecclesia Christi prorsus illicitum esse statuunt, vel salt. ab omni religionis inspectione & procuratione eundem excludunt: vel deniq; judicio & censuræ Ecclesiasticorum veluti mancipium quoddam absolutè subjiciunt. Confer Rom. 13. 1. & seq. Psal. 2. sub fin. cum Esai.

Vorst. Comment. in 1 Tim. 2. loc. com. ex ver. 2. mouſly

mously agree. And hereupon are those promises to the Church, *The sons of strangers shall build up thy walls, and their Kings shall minister unto thee*—*Isa.*60.10. *and thou shalt suck the breast of Kings*, *Isa.*60.16. Now, this *nursing* protecting care of *Magistrates* toward the Church, puts forth it selfe in these or like acts, *viz.* He

1. *Removes all externall impediments of true Religion, worship of God, &c.* by his civill power, whether persons or things, whether persecution, profaneness, heresie, idolatry, superstition, &c. that truth and godliness may purely flourish: as did *Jehoshaphat*, *Asa*, *Hezekiah*, *Josiah*—And hereupon it is, that God so oft condemnes the not removing and demolishing of the high-places and monuments of Idolatry, 1 *Kings* 15.14. with 2 *Chron.*15.17. 1 *King.*22.44. 2 *King.*12.3. And highly commends the contrary in *Asa*, 2 *Chron.*15.8,16. in *Jehoshaphat*, 2 *Chron.*17.3, 4, 6. to 10. in *Hezekiah*, 2 *Chron.*31.1. 2 *King.*18.4. in *Manasses*, 2 *Chron.*33.15. in *Josiah*, 2 *Kings* 23.8,13,19,20,24. whereupon the holy Ghost gives him that superlative commendation above all Kings before and after him, ver.25.

2. *Patronizeth, countenanceth, advanceth, encourageth by his authority and example the publike exercise* [c] *of all Gods Ordinances, and duties of Religion within his dominions, whether in matter of divine Worship, Discipline, and Government*, maintaining for the Church the fulnesse of spirituall liberties and priviledges communicated to her from Christ: as did *Asa*, 2 *Chron.*15.9. to 16. *Jehoshaphat*, 2 *Chron.*20.7,8,9. *Hezekiah*, 2 *Chron.*29.30. and 31. Chapters throughout. *Josiah*, 2 *Chron.*34. and 35. Chapters. And to this end God prescribed in the Law, that the King should still have a *copy of the Law of God by him, therein to reade continually*, *Deut.*17.18,19,20. because he was to be not onely a Practiser, but also a Protector thereof, *Custos Tabularum*, i. *A Keeper of both Tables.*

[c] Cum Magistratus in sacris literis dii nominentur, omnium prima & potentissima ipsorum cura esse debet, tali pacto Deo servire, ut regnum ejus in imperiis suis innotescat, crescat, conservetur, *Cent. Magd. in Praefat. Cent.*7.

3. *Supplies the Church with all externall necessaries, provisions, meanes, and worldly helps in matters of Religion*: as, convenient *publike places* to worship in, sufficient *maintenance for Ministers*, (as the Scripture requireth, 1 *Tim.*5.17, 18. 1 *Cor.*9.6. to 15. *Gal.*6.6.) *Schooles* and *Colledges*, for promoting of literature, as

nurseries to the Prophets, &c. together with the peaceable and effectuall enjoyment of all these βιωτικὰ, or worldly utensils, for comfortable carrying on of all publike Ordinances of Christ. Thus *David* prepared materialls, but *Solomon* built the Temple, 1 *Chron.*22. *Hezekiah* caused the vessels of the Temple to be brought in, 2 *Chron.*29.19. and *commanded the people that dwelt in Jerusalem, to give the portion of the Priests and the Levites, that they might be encouraged in the Law of the Lord.* And *Hezekiah* himselfe, and his Princes came, and saw it performed—2 *Chron.*31.4.*&c.* 8.—*Josiah* repaired the House of God, 2 *Chron.*34.

Nor need the Magistrate think scorne, but rather count it his honour, to be an earthly protectour of the Church, which is the *body of Christ, the Lambs wife*, for redeeming of which Christ dyed, and for gathering and perfecting of which the very world is continued.

2. **A Diatactick ordering regulating power is also allowed to the Magistrate about Ecclesiasticall matters in a politicall way.** So that he warrantably

1. *Reformes the Church, when corrupted in divine Worship, Discipline, or Government:* as did *Moses, Exod.*32. *Joshuah, Jos.*24. *Asa,* 2 *Chron.*15. *Jehoshaphat,* 2 *Chron.*17. *Hezekiah,* 2 *Kin.*18. *Josiah,* 2 *Kin.*23. 2 *Chron.*34.

2. *Convenes or convocates Synods and Councells, made up of Ecclesiasticall persons, to consult, advise, and conclude determinatively, according to the Word, how the Church is to be reformed and refined from corruptions, and how to be guided and governed when reformed, &c.* For, 1. Pious [d] Magistrates under the Old Testament called the Church together, convened Councells. *David,* about bringing back the Ark, 1 *Chron.*13. 1, 2. and another Councell when he was old, 1 *Chron.*23.1. *Solomon*, 1 *Kings* 8.1. *Hezekiah*, 2 *Chron.*29.4. and *Josiah*, 2 *Kings* 23. 1, 2. 2. All ought to be subject to superiour powers, who ought to procure the publike peace and prosperity of the Church, *Rom.* 13.1,2. *&c.* 1 *Pet.*2.13. *&c.* 17. 1 *Tim.*2.2. Therefore superiour powers may convocate Councells. 3. Christian Magistrates called the foure generall Councells: *Constantine*, the first Nicen Councell: *Theodosius senior*, the first Councell of Constanti-

d *Vide doctiss. Whitaker. de his fusiùs differentem, Controv.*3. *de Concil. quæst.*2.*cap.*3. *p.*381.*&c. in fol.*

Constantinople: *Theodosius junior*, the first Ephesine Councell: *Martian Emperour*, the Chalcedon Councell: and 4. Hereunto Antiquity subscribes.

3. *Backs the Lawes of God with his secular authority, as* Custos Tabularum, *enjoyning and commanding, under civill penalties, all under his dominion, strictly and inviolably to observe the same:* as, *Josiah made all that were present in Israel to serve, to serve the Lord their God*, 2 *Chron.*34.33. *Nehemiah* made the Sabbath to be sanctified, and strange wives to be put away, *Nehem.*12.13.*&c.* Yea, *Nebuchadnezzar* an Heathen King decreed, that *whosoever should speak amisse of the God of* Shadrac, &c. *should be cut in pieces, and their houses made a dung-hill*, *Dan.*3.28,29. And *Darius* decreed, *That in every dominion of his Kingdome, men tremble and feare before the God of* Daniel, &c. *Dan.*6.26,27.

And, as hee strengthens the Lawes and Ordinances of God by his civill authority, so hee ratifies and establishes within his dominions the just and *necessary Decrees* of the Church in *Synods and Councells* (which are agreeable to Gods Word) by his *civill Sanction.*

4. *Judges and determines definitively with a* [c] *consequent politicall judgement, or judgement of politicall discretion, concerning the things judged and determined antecedently by the Church, in reference to his owne act.* Whether he will approve such Ecclesiasticalls, or no; and in what manner he will so approve, or doe otherwise by his publike authority: For, hee is not *Brutum agens*, (as Papists would have him) to doe whatsoever the Church enjoynes him *ad caecam obedientiam*, but is to act *prudenter & scienter*, *prudently and knowingly* in all his office; and therefore the *judgement of discerning* (which belongs to every *Christian*, for the well-ordering of his owne act) cannot be denied to the *Christian Magistrate*, in respect of his office.

[c] *Apollon. jus Majest. p.7.n.6. & p.9.& p.5. n.3.*

5. *Takes care politically, that even Matters and Ordinances, meerly and formally Ecclesiasticall, be duely managed by Ecclesiasticall persons orderly called thereto.* Thus *Hezekiah* commanded the Priests and Levites to do their duties, 2 *Chron.*29.5,24. and the people to do theirs, 2 *Chro.*30.1. And for this he is commended, that therein he *did cleave unto the Lord, and observed his precepts which he had commanded* Moses, 2 *King.*18.6. Thus when

the King is commanded to *observe and doe all the precepts of the Law*, the Lord (as Orthodox Divines doe judge) intended, that he should *keep them*, not onely as a *private man*, but *as a King*, by using all care and endeavour, that all his subjects with him performe all duties to God and man, *Deut.*17.18,19,20.

3. **A compulsive, coactive, punitive, or corrective power, formally politicall, is also granted to the politicall Magistrate in matters of Religion, in reference to all sorts of persons and things under his jurisdiction.** Hee may politically compell the *outward man* of all persons, Church-officers, or others under his dominions, unto *externall performance* of their respective duties, and offices in matters of Religion; punishing them, if either they neglect to doe their duty at all, or doe it corruptly. *Papists* exempt their *Clergy* from the judgement of the civill power, though they be delinquent against it; and their states, both civill and spirituall, from civill *taxes*, *tributes*, and *penalties*; both which wee deny to ours: For, 1. This is repugnant to the Law of Nature, that Church-officers and members, as parts and members of the Common-wealth, should not be subject to the government of that Common-wealth, whereof they are parts. 2. Repugnant to the lawes and practises of the Old Testament, under which we reade of no such exemptions. Yea, we have instance of *Abiathar* the *High-Priest*, who, for his partnership with *Adonijah* in his rebellion, was exiled by King *Solomon*, and so consequently deprived of the exercise of his office, 1 *Kings* 2.26,27. 3. Inconsistent with our Saviours example, who, as subject to the Law, held himselfe obliged to pay tribute to avoid offence, *Mat.*17.26. which was an *active scandall: Ne scandalizemus, dicit; non, ne scandalizentur*, ver.27. as *Cajetan* notes: and he confesses, *Pilates* power to condemne or release him, was *given him from above*, *John* 19.11. 4. And finally, contrary to the Apostolicall precepts, enjoyning all to subjection to *superiour powers*, *Rom.*13.1,2,3,4. 1 *Pet.*2.13,14,15.

4. **A cumulative power.** All the former power that is granted, or may be granted *circa sacra*, to the Magistrate, is *Cumulative*, not *Privative*; adding to, not detracting from any liberties or priviledges of the Church granted her from Christ.

The

The Heathen Magistrate may be a *Nurse-father*, *Isa.*49.23. 1 *Tim.*2.2. may not be a *step-father*, may *protect* the Church, Religion, &c. and order many things in a politicall way about Religion, may not *extirpate or persecute* the Church, may *help* her in reformation, may not *hinder* her in reforming her selfe, convening Synods her selfe, as in *Act.*15. *&c.* if hee will not help her therein, otherwise her condition were better without then with a Magistrate. *The Christian Magistrate* much lesse ought to prejudice her herein; otherwise her state were worse under the Christian, then under the Pagan Magistrate.

5. Finally, **all this power of the Magistrate is** circa Sacra, **not** in Sacris: **Hee hath an objective, externall, and indirect power about Ecclesiasticalls.** And this is the proper nature of the Magistrates power therein. It is called *Objective*, or *objectively Ecclesiasticall*, onely because exercised about *objects Ecclesiasticall*. Hee may *politically*, *outwardly* exercise his power about *objects*, or *matters spirituall*; but not *spiritually*, inwardly, formally act any power *in the Church*. Hee may act in Church-affaires, as did *Asa*, *Jehoshaphat*, *Hezekiah*, *Josiah*: not as did *Corah*, *Saul*, *Uzzah*, or *Uzziah*. He is *Episcopus*, τῶν ἔξω, not τῶν ἔσω, *an Over-seer of things without, not of things within*. And in a word, His whole power about Church-offices and Religion, is [f] *meerly, properly, and formally Civill, or Politicall.*

[f] *See this evidenced upon divers grounds in Apollon. jus Majest. p.25, 26.*

Thus those of *Presbyterian* judgement are willing to *give to* Cæsar *those things that are* Cæsars, *circa Sacra*, even about Matters of Religion, that the Magistrate may see, it's far from their intentions in the least degree to intrench upon his power, by asserting the *spirituall power*, which Christ hath seated in his Church-officers distinct from the Magistraticall power: but as for them of *Independent judgement*, and their *adherents*, they devest the Magistrate of such power. See *M.S.* to *A.S. pag.*55, 56,57,58,59,60.

Section II.

II. Some power on the other hand touching Religion and Church-affaires, is utterly *denied to the civill Magistrate*, as no way belonging to him at all by vertue of his office of *Magistracy*. Take it thus:

Jesus

Jesus Christ our Mediatour, now under the New Testament, hath committed no spirituall power at all Magisteriall or Ministeriall, properly, internally, formally, or vertually Ecclesiasticall, nor any exercise thereof for the government of his Church to the Politicall Magistrate, Heathen or Christian, as the Subject or Receptacle thereof, by vertue of his Magistraticall office.

For *Explanation* hereof, briefly thus: 1. What is meant by *Spirituall power*, *Magisteriall*, and *Ministeriall*, is laid downe in the *Generall nature* of the Government, CHAP. III. And, *That all Magisteriall Lordly power over the Church, belongs peculiarly and onely to Jesus Christ our Mediatour*, Lord of all, is proved, CHAP. V. Consequently, the *Civill Magistrate* can challenge no such power, without usurpation upon Christs Prerogative. We hence condemne the *Pope* as *Antichrist*, whilest hee challenges to be *Christs Vicar-generall over Christs visible Church on earth*. So that all the Question here will be about the *Ministeriall power*, whether any such belong to the *Civill Magistrate*. 2. What is meant by *Power, properly, internally, formally, or vertually Ecclesiasticall?* Thus conceive: These severall termes are purposely used, the more cleerly and fully to distinguish *power purely Ecclesiasticall*, which is denied to the *Magistrate*, from *power purely Politicall* about Ecclesiasticall objects, which is granted to him; which is called Ecclesiasticall, not *properly*, but *improperly*; not *internally*, but *externally*; not *formally*, but onely *objectively*, as conversant about *Ecclesiasticall objects*. Nor hath he any such Ecclesiasticall power in him *virtually, h.e.* so as to conveigh and give it to any other under him. He may *grant* and *protect* the publike exercise of that power within his dominions; but *designation* of particular persons to the office and power, is from the Church: the *donation* of the office and power onely from Christ himselfe. 3. Why is the Magistrate denied to be the Subject of Ecclesiasticall power, by *vertue of his Magistraticall office?* To intimate, that *Magistracy* doth not *formally* nor *vertually* comprehend in it Ecclesiasticall power for Church-government. A Magistrate may be chosen an Elder; and so, *as an Elder*, be vested with Ecclesiasticall power properly, formally; but *a Magistrate*, *quâ Magistrate*, hath

hath no inward Ecclesiasticall power at all belonging to him.

For *Confirmation* of this Prop. consider these ensuing Arguments:

The Keyes of the Kingdome of Heaven were never given by Christ to the Civill Magistrate as such. Therefore hee cannot be the *proper Subject* of Church-Government *as a Magistrate*. We may thus reason, 1. *Argum.*

No power of the Keyes of the Kingdome of Heaven was ever given by Christ to the Civill Magistrate quatenus a Magistrate. This Prop. is evident.

1. Because when Christ gave *the Keyes of the Kingdom of heaven*, he makes no mention at all of the Civill Magistrate directly or indirectly, expresly or implicitely, as the recipient Subject thereof. Compare *Matt.* 16.19. and 18.18. *Joh.* 20. 21, 22, 23. with *Mat.* 28.18, 19, 20.

2. Because, In Christs giving *the Keyes of the Kingdome of Heaven*, he makes expresse mention of Church-officers, which are really and essentially different from the Civill Magistrate, *viz.* of *Peter* in name of all the rest, *Matt.* 16.18, 19. and of the rest of the Apostles as the Receptacle of the *Keyes* with him, *Matt.* 18.18. all the disciples save *Thomas* being together, he gave them the same Commission in other words, *Joh.* 20. 20, 21, 22, 23, 24. and *Matt.* 28.18, 19, 20. Now if Christ should have given the *Keyes*, or any power thereof to the *Magistrate, quatenus a Magistrate*, he must consequently have given them only to the Magistrate, for *quatenus ipsum* includes *Per se*, and then how could he have given them to his Apostles being officers in the Church really distinct from the Magistrate?

3. Because Jesus Christ in giving *the Keyes of the Kingdome*, gave not any one sort, act, part or piece of the Keyes severally, but the whole power of the Keyes, all the sorts and acts thereof joyntly. Therefore it is said, *I give the Keyes of the Kingdome*—and *whatsoever thou shalt bind*—*whatsoever thou shalt loose*—*Whosoever sins ye remit*—*whosoever sins ye retain*—Matth. 16. 19. Joh. 20. 23. So that here's not only *Key*, but *Keyes* given at once, *viz.* *Key of Doct.* and the *Key of Discipline:* or the *Key of Order*, and the *Key of Jurisdiction:* not only *binding* or retaining, but *loosing* or remitting of sins, *viz.* all acts together conferred with

with the *Keyes*. Now if Christ gave the *Keyes* to the *Magistrate*, then he gave all the sorts of Keyes, and all the Acts thereof to him: if so, the Magistrate may as well Preach the Word, and dispense the Sacraments, &c. (as *Erastus* would have him) as dispense the censures, &c. (for Christ joyned all together in the same Commission, and by what warrant are they disjoyned?) and if so, what need of *Pastors*, *Teachers*, &c. in the Church? Let the Civill Magistrate do all. It is true, the *Ruling-Elder* (which was after added) is limited only to one of the *Keyes*, viz. the *Key of Discipline*, but this limitation is by the same authority that ordained his office.

4. Because if Christ gave the *Keyes* to the Civill Magistrate as such, then to every Magistrate, whether *Jewish*, *Heathenish*, or *Christian*; (for *Quatenus ipsum* includes *de Omni.*) But not to the *Jewish Magistrate*: for the Scepter was to depart from him, and the Jewish Politie to be dissolved; and even then was almost extinct. Not to the *Heathenish Magistrate*, for then those might be properly and formally Church-governours which were not Church-members: and if the Heathen Magistrate refused to govern the Church (when there was no other Magistrate on earth) she must be utterly destitute of all Government: both which are grossely absurd. Nor finally to the *Christian Magistrate*, for Christ gave the *Keyes* to officers then in being, but at that time no Christian Magistrate was in being in the world, and *Non entis nulla sunt accidentia*. Therefore the Keyes were given by Christ to no *Civill Magistrate as such*, at all.

But all formall power of Church-Government, is, at least, part of the power of the Keyes of the Kingdome of Heaven. For 1. If we take Church-government largely, as containing both *Doctrine*, *Worship*, *and Discipline*, it is the whole power of the *Keyes*; if strictly, as restrained only to *Discipline*, it is, at least, part of the power. 2. Not only the *power of Order*, but also the *power of Jurisdiction*, is contained under the word *Keyes*; otherwise it should have been said *Key*, not *Keyes*; Church-Government therefore is at least part of the power of the *Keyes*. 3. Nothing in the text or context appeares why we should limit *Keyes* and the acts thereof only to *Doctrine*, and exclude *Discipline*; and where the text restraines not, we are not to restraine.

4. The

4. The ſtreame of Orthodox Interpreters extend the *Keyes* and the acts thereof as well to *Diſcipline*, as to *Doctrine*, to matters of *Juriſdiction* as well as to matters of *Order*.

Therefore no formall power of Church-Government was ever given by Chriſt to the Civill Magiſtrate as a Magiſtrate.

There was full power of Church-Government in the Church when no *Magiſtrate* was *Chriſtian*, yea when all *Magiſtrates* were perſecutors of the Church, ſo farre from being her *nurſing-fathers*, that they were her *cruell butchers*, therefore the Magiſtrate is not the proper ſubject of this power: Thus we may argue: 2. *Argum.*

No proper power of Church-Government, which was fully exerciſed in the Church of Chriſt, before any Magiſtrate became Chriſtian, yea when Magiſtrates were perſecutors of the Church, was derived from Chriſt to the Magiſtrate as a Magiſtrate. For, 1. Either then the Church in exerciſing ſuch full power of Church-Government, ſhould have uſurped that power which belonged not at all to her, but only to the *Magiſtrate*; for what power belongs to a *Magiſtrate* as a *Magiſtrate*, belongs to him only: but dare we think that the Apoſtles, or the primitive pureſt Apoſtolicall Churches did or durſt exerciſe all their power of Church-Government, which they exerciſed, meerly by uſurpation without any right thereunto themſelves? 2. Or, if the Church uſurped not, &c. but exerciſed the power which Chriſt gave her, let the *Magiſtrate* ſhew wherein Chriſt voided the Churches charter, reſumed this power, and gave it unto him.

But all proper power of Church-Government was fully exerciſed in the Church before any Magiſtrate became Chriſtian, yea when Magiſtrates were cruell perſecutors of the Church of Chriſt, For,

1. It was about 300 yeares after Chriſt, before any of the *Romane Emperours* (who had ſubdued the whole world, *Luke* 2.1. under their ſole dominion) became *Chriſtian*. For *Conſtantine the Great* was the firſt *Emperour* that *received the faith, procured peace to the Church, and gave her reſpite from her cruell perſecutions*, which was in 8 *An.* 309. (or thereabouts,) after

8 Helvic. Chronolog. p. 22. to 25. & Alſted. Chronol. Monarch. Rom. p. 180. The Magdenburg. Centuriators compute it to be in Anno Dom. 311. *Cent.* 4. *cap.* 3. de Tranquillitate Eccleſiæ ſub Conſtantino. *p.* 32. *edit. Baſil.* 1624.

Christ; before which time the Church was miserably wasted and butchered with those *ten bloudy Persecutions*, by the tyranny of *Nero*, and other cruell Emperours, before *Constantine*.

2. Yet within the space of this first 309. or 311. yeares, all proper power of Church-government was fully exercised in the Church of Christ, not onely the Word preached, *Act.*4.2. 1 *Tim.*3.16. and Sacraments dispensed, *Act.*20.7. 1 *Corin.*11. 17. *&c. Act.*2.4. and 8.12. but also *Deacons* set apart for that office of *Deaconship*, *Act.*6. *Elders* ordained and sent forth, *Act.*13.1,2,3. and 14.23. 1 *Tim.*4. *Tit.*1.5. Publike *Admonition* in use, *Tit.*3.10. 1 *Tim.*5.20. *Excommunication*, 1 *Cor.*5. and 1 *Tim.*1.20. *Absolution* of the penitent, 2 *Cor.*2.6,7. *&c. Synodall Conventions* and *Decrees*, *Act.*15. with 16.4.

Therefore no proper power of Church-government was derived from Christ to the civill Magistrate, as a Magistrate.

*Argum.*3. The Magistraticall power really, specifically, and essentially differs from the Ecclesiasticall power: Therefore the civill Magistrate, as a Magistrate, cannot be the proper subject of this Ecclesiasticall power. Hence we may thus argue:

No power essentially, specifically, and really differing from Magistraticall power, was ever given by Christ to the Magistrate as Magistrate: For, how can the *Magistrate*, as a *Magistrate*, receive such a power as is really and essentially distinct and differing from *Magistracy?* were not that to make the *Magistraticall* power both really the same with it selfe, and yet really and essentially differing from it selfe? a flat contradiction.

But all proper Ecclesiasticall power really, essentially, and specifically differs from the Magistraticall power.

This may be cleerly evinced many waies: as, 1. From the reall and formall distinction betwixt the two Societies, *viz.* the Church and Common-wealth, wherein Ecclesiasticall and Politicall power are peculiarly seated. 2. From the co-ordination of the power Ecclesiasticall and Politicall, in reference to one another. 3. From the essentiall causes of these two powers, *viz.* Efficient, Matter, Forme, and End; in all which they really and essentially are distinguished from one another.

1. *From the reall and formall distinction betwixt the two Societies*, viz. *Church, and Common-wealth:* For, 1. The Society of the Church

Church is onely Christs, and not the civill Magistrates: It's his *House*, his *Spouse*, his *Body*, *&c.* and Christ hath no * Vicar under him. 2. The officers Ecclesiasticall, are Christs officers, not the Magistrates, 1 *Cor.*4.1. *Christ gave* them, *Ephes.*4.8, 10,11. *God set them in the Church*, 1 *Cor.*12.28. 3. These Ecclesiasticall officers are both elected, and ordained by the Church, without commission from the civill Magistrate, by vertue of Christs Ordinance, and in his Name: Thus the Apostles appointed Officers; *Whom we may appoint*, *Act.*6.3,4. The power of ordination and mission is in the hands of Christs Officers. Compare *Act.*14.23. 1 *Tim.*4.14. with *Acts* 13. 1, 2, 3,4. and this is confessed by the Parliament, *to be an Ordinance of Jesus Christ*, in their Ordinance for ordaining of preaching Presbyters. 4. The Church, and the severall Presbyteries Ecclesiasticall, meet not as civill Judicatories, for civill acts of government, as making civill Statutes, inflicting civill punishments, &c. but as spirituall Assemblies, for spirituall acts of government and discipline: as Preaching, Baptizing, receiving the Lords Supper, Prayer, Admonition of the disorderly, &c. 5. What grosse absurdities would follow, should not these two Societies, *viz. Church and Common-wealth*, be acknowledged to be really and essentially distinct from one another? For then, 1. There can be no Common-wealth, where there is not a Church; but this is contrary to all experience: Heathens have Common-wealths, yet no Church. 2. Then there may be Church-officers elected, where there is no Church, seeing there are Magistrates where there is no Church. 3. Then, those Magistrates, where there is no Church, are no Magistrates; but that is repugnant to Scripture, which counts the Romane Emperours *the ordinance of God*, *Rom.*13.1,2,3. And further, if there be no Magistrates, where there is no Church, then the Church is the formall constituting cause of Magistrates. 4. Then the Common-wealth, as the Common-wealth, is the Church; and the Church, as the Church, is the Common-wealth: then *Ecclesia* and *Respublica* are *termini convertibiles*. 5. Then all that are members of the Common-wealth are *eo nomine*, because members of the Common-wealth, members of the Church. 6. Then the Common-wealth, being formally

* That the Civill Magistrate is not the vicar of Christ our Mediatour, *See abundantly proved by Mr S. Rutherfurd in his* Divine Right of Church-Government, *&c. Chap.*27. *Quest.* 23. *pag.* 595. *to* 647.

the same with the Church, is, as Common-wealth, the *mysticall body of Christ*. 7. Then the officers of the Church are the officers of the Common-wealth; the power of the *Keyes* gives them right to the civill sword: and consequently, the Ministers of the Gospel, as Ministers, are Justices of the Peace, Judges, Parliament-men, &c. all which how absurd, let the world judge.

2. *From the co-ordination of the power Ecclesiasticall and Politicall, in reference to one another.* (This being a received Maxime, That subordinate powers are of the same kind, co-ordinate powers are of distinct kinds.) Now, that the power of the Church is co-ordinate with, and not subordinate to the civill power, may be evidenced as followeth: 1. The officers of Christ, *quâ* officers, are not subject to the civill power: The Apostles and Pastors may preach, and cast out against the will of the Magistrate, and yet not truly offend Magistracy; thus, in doing the duty they have immediately received from God, they must *obey God rather then men*, *Act.*4.19,20. 2. Those acts of power are not subordinate to the Magistrate, which he himselfe cannot doe, or which belongs not to him: Thus the Kings of Israel could not burne incense; *It appertaineth not unto thee*, 2 *Chron.*26.18,19. Likewise none have the power of the *Keyes*, but they to whom Christ saith, *Goe ye into all the world and preach the Gospel*, *Mat.*28.19. but Christ spake not this to Magistrates, so onely those that are *sent*, *Rom.*10.14. so those that are κυβερνήσεις, are by Christ *placed in the Church*. 3. The command to cast out the *incestuous person*, 1 *Cor.*5.5. so to *tell the Church*, *Mat.*18.17. so to *reject an Heretick*, *Tit.*3.10. was not upon condition, that the Magistrate did consent. 4. The officers of the Church can ecclesiastically censure the officers of the State, though not as such, as well as the officers of the State, can punish civilly the officers of the Church, though not as such: the Church guides may admonish, excommunicate, &c. the officers of the State, as members of the Church; and the officers of the State may punish the officers of the Church, as the members of the State. 5. Those that are not sent of the Magistrate as his deputies, they are not subordinate in their mission, to his power; but the Ministers are not sent as the Magistrates

giſtrates deputies, but are *ſet over the flock by the holy Ghoſt*, *Act.* 20.28. they are likewiſe the *miniſtry of Chriſt*, 1 *Corinth.*4.1,2. they are *over you in the Lord*, 1 *Theſ.*5.12. and in his Name they exerciſe their juriſdiction, 1 *Cor.*5.4,5. 6. If the laſt appeale in matters purely eccleſiaſticall be not to the Civill power, then there is no ſubordination; but the laſt appeale properly ſo taken is not to the Magiſtrate, it appeares from theſe conſiderations: 1. Nothing is appealable to the Magiſtrate, but what is under the power of the *Sword*; but Admonition, Excommunication, &c. are not under the power of the *Sword*: they are neither matters of dominion nor coercion. 2. If it were ſo, then it followes, that the having of the *Sword*, gives a man a power to the *Keyes*. 3. Then it followes, that the officers of the *Kingdome of Heaven* are to be judged as ſuch, by the officers of the *kingdome of this world* as ſuch, and then there is no difference between the *things of Ceſar*, and the *things of God*. 4. The Church of Antioch ſent to Jeruſalem, *Act.*15.2. And the Synod there, without the Magiſtrate, came together, ver.6. and determines the controverſie, ver.28,29. And we reade, *the ſpirits of the Prophets, are ſubject to the Prophets*, 1 *Cor.*14.32. not to the civill power, as Prophets. So we muſt *ſeek knowledge* at the *Prieſts lips*, not at the civill Magiſtrates, *Mal.*2.7. And we reade, that the people came to the Prieſts in hard controverſies, but never that the Prieſts went to the civill power, *Dent.* 17.8,9,10. 5. It makes the Magiſtrate Chriſts *Vicar*, and ſo Chriſt to have a *viſible head* on earth, and he is an *Eccleſiaſtico-civill Pope*, and ſo there ſhould be as many viſible heads of Chriſts Church, as there are Magiſtrates. 6. Theſe powers are both immediate: one from God the Father, as *Creatour*; the other from Jeſus Chriſt, as *Mediatour*. Now lay all theſe together, and there cannot be a ſubordination of powers; and therefore there muſt be a reall diſtinction.

3. *From the eſſentiall cauſes of theſe two powers*, viz. *Efficient, Matter, Forme, and End*; *in all which they really and eſſentially are diſtinguiſhed from one another*, as may plainly appeare by this enſuing parallel:

1. *They differ in their efficient cauſe or authour, whence they are derived. Magiſtraticall* power is from God the Creatour and Governour

Governour of the world, *Rom.* 13.1,2,4 and so belongs to all mankinde, Heathen or Christian: *Ecclesiasticall* power is peculiarly from Jesus Christ our Mediatour, Lord of the Church, (who hath all power given him, and the government of the Church upon his shoulder, as *Ephes.*1.22. *Matt.*28.18. with *Isai.*9.6.) See *Matt.*16.19. and 18.18. and 28.19,20. *Joh.*20.21,22,23. 2 *Cor.*10.8. and consequently belongs properly to the Church, and to them that are within the Church, 1 *Cor.*5.12,13. *Magistraticall* power and officers in *generall* is the Ordinance of God, *Rom.*13.1,2,4. but *Magistraticall* power in *particular*, whether it should be *Monarchicall* in a King, *Aristocraticall* in States, *Democraticall* in the people or their representatives, &c. is of men, called therefore *ἀνθρωπίνη κτίσις, an humane creature*, or *creation*, 1 *Pet.*2.13. But *Ecclesiasticall* power, and officers in *particular*, as well as *generall*, are from Christ, *Mat.*16.19. and 28.18,19,20. *Tit.*3.10. 1 *Corin.* 5.13. 2 *Cor.*2. For *officers*, see *Eph.*4.11,12. 1 *Cor.*12.28.

2. *They differ in their Materiall Cause; whether it be* Materia ex quâ, in quâ, *or* circa quam: *The matter of which they consist, in which they are seated, or about which they are exercised.* 1. *In respect of the matter of which they consist*, they much differ. *Ecclesiasticall* power consists of the *Keyes of the Kingdome of Heaven*, preaching the Word, dispensing the Sacraments, executing the Censures, Admonition, Excommunication, Absolution, Ordination of Presbyters, &c. but *Magistraticall* power consists in the exercise of the secular sword, in secular statutes, fines, mulcts, imprisonments, confiscations, banishments, torments, deaths: Magistraticall power is meerly temporall, Ecclesiasticall meerly spirituall. 2. *In respect of the matter or subject in which they are seated*, they much differ. The Magistraticall power may lawfully be in the people, or in one person of a King; yea it may be in a childe, yea in a woman, yea in an infidell pagan, as well as in a Christian: but Ecclesiasticall power can neither be in all the people, for *Rulers* and *Saints* are distinguished from one another, *Heb.*13.22. nor in one man alone over all: for that were to set up a Pope in the Church: nor in a childe, for he cannot govern his own house, much lesse the Church of God, 1 *Tim.*3.5. nor in a woman, for women are not allowed *to*

speake

speake in the Church, 1 *Cor.* 14. 34,35. much leſſe may they rule in the Church: nor in an Heathen, for he is no member of the Church, much leſſe can he be a Governour in the Church; but only in *Preaching* and *Ruling Elders*, 2 Cor. 10.8. Heb. 13.7,17. 1 Tim. 5. 17. 1 Cor. 12.28. 3. *In reſpect of the matter or object about which they are exerciſed*, they much differ; For, the *Magiſtraticall* power is exerciſed *politically* about perſons and things *without* the Church, as well as *within* the Church; but the *Eccleſiaſticall* power is exerciſed only upon them that are *within* the Church, 1 *Cor.* 5.13. The *Magiſtraticall* power in ſome caſes of Treaſon, &c. baniſhes or otherwiſe puniſhes even penitent perſons; *Eccleſiaſticall* power puniſhes no penitent perſons. The *Magiſtraticall* power puniſhes not all ſorts of ſcandall, but ſome: the *Eccleſiaſticall* power puniſhes (if rightly managed) all ſorts of ſcandals.

3. *They differ in their Formall Cauſe, way or manner of Acting*: *Magiſtraticall* power takes cognizance of delinquencies and paſſes ſentence thereupon according to Statutes and Lawes made by man: *Eccleſiaſticall* power takes cognizance of, and paſſes judgement upon delinquencies according to the Word of God, the *Holy Scriptures*. *Magiſtraticall* power puniſhes meerly with politicall puniſhments, as fines, mulcts, &c. *Eccleſiaſticall* meerly with ſpirituall puniſhments. *Magiſtraticall* power makes all decrees and lawes, and executes all authority, mandatory or punitory, only in its own name, in name of the ſupreme Magiſtrate, as of the King, &c. but *Eccleſiaſticall* power is wholly exerciſed not in the Churches, or officers name, but only in *Chriſts name*. Matth. 28.19. Act. 4.17. 1 Cor. 5.4. The *Magiſtrate* can delegate his power to another, *Church-governours* cannot delegate their power to others, but muſt exerciſe it by themſelves. The *Magiſtrate* about Eccleſiaſticals hath power to command and compell politically the Church-officers to doe their duty, as formerly was evidenced: but cannot diſcharge lawfully thoſe duties themſelves, but in attempting the ſame procure divine wrath upon themſelves, as *Korah*, Numb. 16. King *Saul*, 1 Sam. 13. 9. to 15. K. *Uzziah*, 2 Chron. 26.16. to 22. but *Church-guides* can properly diſcharge the duties of Doctrine, Worſhip, and Diſcipline themſelves, and

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Ecclesiastically command and compell others to doe their duty also.

4. Finally, they differ in their Finall Cause or Ends. The Magistraticall power levels at the temporall, corporall, externall, politicall peace, tranquillity, order, and good of humane Society, and of all persons within his jurisdiction, &c. The Ecclesiasticall power intends properly the spirituall good and Edification of the Church and all the members thereof, *Matt.* 18.15. 1 *Cor.*5.5.&c. 2 *Cor.*10.8. and 13. 10. Further differences betwixt these two powers, see in Mr *G. Gillespies Aarons Rod, l.2.c.4.*

Therefore no proper Ecclesiasticall power was ever given by Jesus Christ to the Magistrate as a Magistrate.

4. *Argum.* The *Civill Magistrate* is no proper *Church-officer*, and therefore cannot be the proper Subject of Church power. Hence we may argue;

All formall power of Church-government was derived from Jesus Christ to his own proper Church-officers only. To them he gave the *Keyes of the Kingdome of Heaven*, with the acts thereof, *Mat.* 16.19. and 18.18. *Joh.*20.21,23. to them he gave the *authority for edification of the Church*, 2 Cor. 10.8. and 13.10. but this will after more fully appeare in CHAP. XI. following.

But no Civill Magistrate as a Magistrate is any of Christs proper Church-officers. For, 1. The *Civill Magistrate* is never reckoned up in the Catalogue, List, or Roll of *Christs Church-officers* in Scripture, *Ephes.*4. 10,11,12. 1 *Cor.*12.28. &c. *Rom.*12. 6,7,8. if here, or any where else, let the Magistrate or the *Erastians* shew it. 2. *A Magistrate quâ Magistrate* is not a Church-member, (much lesse a Church-governour;) for then all *Magistrates*, Heathen as well as Christian, should be Church-members. 3. Then all *Magistrates*, Heathen as well as Christian, should be Church-officers: for *à quatenus ad omne valet Argumentum.* 4. Then a childe, yea a woman may be a Church-officer, for these may be supreme Magistrates, as King *Edward* the 6. a childe, Q. *Elizabeth*, &c. were in *England.*

Therefore no Formall power of Church-government was derived from Jesus Christ to the Magistrate as a Magistrate.

5. *Argum.* The *Civill Magistrate* as such is not properly subordinate

to

to Christs *mediatory Kingdome*, therefore is not the Receptacle of Church power from Christ. Hence thus,

Whatsoever formall power of Church-government Christ derived to any, he derived it only to those that were properly subordinate to his Mediatory Kingdome. For, whatsoever Ecclesiasticall Ordinance, office, power or authority Christ gave to men, he gave it *as Mediatour* by vertue of his *mediatory office*; and for the gathering, edifying, and perfecting of his Church, *Ephes.* 4. 7, 10, 11, 12. Therefore such as are not properly subordinate to Christ in this his office, and for this end, can have no formall Church-power from Christ.

But no Magistrate quà Magistrate is subordinate properly to Christs Mediatory Kingdome. [h] For 1. not Christ the Mediatour, but God the Creatour authorizeth the Magistrates office, *Rom.* 13. 1, 2, 6. 2. Magistracy is never stiled A Ministery of Christ in Scripture, nor dispensed in his Name. 3. Christs Kingdome is not of this world, *Joh.* 18. 36. Magistrates is.

[h] *Videatur Apollon. Fus Majest. circa sacra. p.* 35, 36, 37, 38.

Therefore no formall power of Church-government is derived from Christ to the Magistrate as a Magistrate.

No Commission of any formall Ecclesiasticall power from Christ to the Civill Magistrate is any where to be found in all the Old or New Testament. Therefore he is not the Subject of Ecclesiasticall power. Hence, thus: *Argum.* 6.

Whatsoever proper power of Church-government Christ derived to any, Christs Commission for such power to such persons, is somewhere to be found in the Old or New Testament. For 1. Scriptures are a perfect Rule for all Church-affaires, 2 *Tim.* 3. 16, 17. 2. Commissions of power to Christs own Church-officers are found in the Scripture, as *Matt.* 16. 19. and 18. 18. 2 *Cor.* 10. 8. and 13. 10. and often.

But no Commission of Christ for such power of Church-government to Civill Magistrates as such, is to be found in all the Old or New Testament. If there be any such commission in Scripture, let it be calmely and clearely shewed by any of that party that are so desirous to *Erastianize* the Judgements and Practises of the Civill Magistrate; and let them set down their distinct places of Scripture for it.

Therefore no proper power of Church-government is derived

ved from Christ to the civill Magistrate as such.

Argum. 7. Finally, divers absurdities inavoidably follow upon the granting of a proper formall power of Church-government to the civill Magistrate: Therefore he cannot be the proper Subject of such power. Hence it may be thus argued:

No grant of Ecclesiasticall power, which plainly introduceth many absurdities, can be allowed to the politicall Magistrate, as the proper Subject thereof. For, though in matter of Religion, there be many things mysterious, sublime, and above Reasons reach; yet there is nothing to be found that is absurd, irrationall, &c.

But to grant to the politicall Magistrate, as a Magistrate, a proper formall power of Church-government, introduceth plainly many absurdities. e.g. 1. Brings confusion betwixt the office of Magistracy and Ministry. 2. Confounds the Church and Common-wealth together. 3. Then Heathens, women, children may be Church-governours. 4. Church-government may be Monarchicall in one man; and so, not onely Prelaticall, but Papall: and consequently, Antichristian. Which absurdities neither Religion nor Reason can endure.

Therefore the grant of a proper formall power of Church-government cannot be allowed to the politicall Magistrate, as the proper Subject thereof, quatenus *a Magistrate.*

Chap. X.

2. *That the* Community of the faithfull, *or* Body of the people, *are not the* immediate Receptacle *or* Subject *of the power of Church-government.*

THus we see, that *Jesus Christ our Mediatour* did not commit any proper formall Ecclesiasticall power for Church-government to the *Politicall Magistrate as such*, as the *Erastians* conceive. Now, in the next place (to come more close) let us consider, That *Jesus Christ our Mediatour* hath not committed the spirituall power of Church-government to the *Cœtus fidelium*, or *Body of the people, Presbyterated, or unpresbyterated* (to use their owne termes) as the *first subject* thereof, according to the

the opinion of the *Separatists* or *Independents*. Take it in this Proposition,

Jesus Christ our Mediatour hath not committed the proper formall power or authority spirituall, for government of his Church, * unto the fraternity, community of the faithfull, whole Church, or body of the people, as the proper immediate Receptacle, or first Subject thereof.

* *See this Proposition for substance fully and cleerly asserted by that acute and pious Author, Master* P. Baines, *in his* Diocesans Tryall, *quæst.* 3. *pag.* 83, 84. *concluf.* 3.

Section I.

Some things herein need a little *explanation*, before we come to the *confirmation*.

1. By [*Fraternity, Community of the faithfull, whole Church, or body of the people,*] understand, A particular company of people, meeting together in one Assembly, or single Congregation, to partake of Christs Ordinances. This single Congregation may be considered as *Presbyterated, i.e.* furnished with an Eldership; or, as *unpresbyterated, i.e.* destitute of an Eldership, having yet no Elders or Officers erected amongst them. *Rigid Brownists*, or *Separatists* say, *That the fraternity or community of the faithfull unpresbyterated, is the first Receptacle of proper Ecclesiasticall power from Christ:* unto whom some of Independent judgement subscribe. *Independents* thus resolve: First, *That the Apostles of Christ are the first Subject of Apostolicall power.* Secondly, *That a particular Congregation of Saints, professing the faith, taken indefinitely for any Church, (one as well as another) is the first Subject of all Church-offices, with all their spirituall gifts and power.* Thirdly, *That when the Church of a particular Congregation walketh together in the truth and peace, the brethren of the Church are the first Subject of Church-liberty; the Elders thereof of Church-authority, and both of them together are the first Subject of all Church-power.* See *Cotton's Keyes, &c. pag.* 31, 32, 33. and Mr. *Thomas Goodwin*, and Mr. *Philip Nye*, in their *Epistle* prefixed thereunto, do own this Book, as *being for substance their owne judgement.* Which Assertions of *Brownists* and *Independents* (except the first) are denied by them of *Presbyterian* judgement, as being obvious to divers materiall and just [a] exceptions.

[a] *See that judicious Treatise,* Vindiciæ Clavium, *Chapt.* III. IIII. V. *p.* 23. *to* 52.

2. By [*Proper formall power or authority spirituall, for Church-government,*] thus conceive. To omit what hath been already laid downe about the natures and sorts of *spirituall power and authority*

authority, Part. 2. CHAP. III. and CHAP. VI. which are to be remembred. Here it may be further noted, That, 1. There is a *Proper publike officiall authoritative power*, though but *Stewardly and Ministeriall*, which is derived from Jesus Christ to his *Church-officers*, *Matth.* 16.19. and 18.18. *John* 20.21,22,23. *Mat.* 28.18,19,20. of which *power* the Apostle speaking, saith, *The Kingdome of God consists not in word, but in power* (ἐν δυνάμει) he meanes that *derived power*, mentioning in the next verse his *Rod*, 1 *Corin.* 4.20,21. And againe, *If I should somewhat more boast of our power* (περὶ τῆς ἐξουσίας ἡμῶν) *which the Lord hath given us to edification*—2 *Cor.* 10.8. so 2 *Cor.* 13.10. 2. There seems to be *an improper private popular power*, which belongs to the People in some cases, *viz.* 1. *A passive power*, in submitting to the authoritative Acts of Church-governours: as, when in excommunication of any incorrigible sinner, they tacitely consent to the sentence, and dutifully withdraw society from the excommunicated, as they are appointed, *Mat.* 18.17. 1 *Cor.* 5. 9,11. 2. An *active power*, as, *To try the spirits, &c.* 1 *John* 4.1. To prove all Doctrines by the Word, 1 *Thes.* 5.21. To nominate and elect their owne *Church-officers*, at least their *Deacons*, as they did *Act.* 6.3,5,6. but this is not a *proper power*, non potestas Claviuni, sed circa Claves, i.e. *not the power of the Keyes, but some kind of power about the Keyes.* As for the *proper, publike, officiall, authoritative power*, that is quite denied to the *fraternity, or body of the people, Presbyterated*, or *unpresbyterated.*

3. By [*Proper immediate Receptacle*, or *first Subject of power*,] understand, That *Subject, Seat, or Receptacle of power, which first and immediately received this power from Jesus Christ: and consequently, was intrusted and authorized by him, to put forth and exercise that power in his Church, for the government thereof.* And here two things must be carefully remembred: 1. That wee distinguish betwixt the *Object* and *Subject* of this power. The *Object, for which*, for whose good and benefit all this power is given, *is primarily the generall visible Church*, *Ephes.* 4.7,10,11, 12.—1 *Corin.* 12.28. *Rom.* 12.5,6. *&c. Secondarily, particular Churches*, as they are parts and members of the *generall.* But the *Subject receiving, to which* the power is derived, is not the *Church generall* or *particular*, but the *Officers or Governours of the Church.*

2. That

2. That we distinguish also betwixt the *Donation of the power*, and the *Designation of particular persons*, to such offices Ecclesiasticall as are vested with this power. This *designation* of persons to the offices of *Key bearing* or *ruling*, may be done *first and immediately by the Church*, in nominating or electing her individuall officers (which in some cases is allowed to her; yet is no *proper authoritative act of power.*) But the *Donation* of the power it selfe, is not from the Church, as the fountaine, but *immediatly from Christ himselfe*, 2 *Cor.* 11. 8. and 13. 10. Nor is it *to the Church* as the *Subject*, but immediately *to the individuall Church-officers* themselves, who consequently in all the exercise of their power, act as the *Ministers and Stewards of Christ*, 1 *Corinth.* 4. 1. putting forth their power immediately received from Christ; not as the *Substitutes* or *Delegates* of the Church, putting forth her power, which from Christ shee mediately conveighs to them, (which is utterly denied.)

Section II.

For *Confirmation* of this Proposition thus explained and stated, consider these few Arguments:

The Community of the faithfull, or Body of the people, have no authentick Commission or Grant of proper spirituall power for Church-government; and therefore they cannot possibly be the first Subject, or the proper immediate Receptacle of such power from Christ. We may thus argue: *Argum.* 1.

Whomsoever Jesus Christ hath made the immediate Receptacle, or first Subject of proper formall power for governing of his Church, to them this power is conveighed by some authentick Grant or Commission. This is evident in it selfe: For, 1. The power of Church-government is not *naturall*, but *positive*; and cast upon man, non *ex lege naturali*, sed *positivâ*; not by *naturall*, but by *positive law, positive grant*: men are not *bred*, but *made* the *first subject* of such power: Therefore all such power claimed or exercised, without such *positive Grant*, is meerly *sine titulo*, without any due title, imaginary, usurped, unwarrantable, and *ipso facto* null and void. 2. All power of Church-government is *radically and fundamentally in Christ*, *Isa.* 9. 6. *Mat.* 28. 18. *John* 5. 22. And how shall any part of it be derived from Christ to man, but by some fit intervening *medium* or *meane* betwixt

Christ

Christ and man? And what *medium*, or *meane of conveyance* betwixt Christ and man can suffice, if it doe not amount to an *authentick Grant* or *Commission* for such power? 3. This is evidently Christs way, to derive power by *authentick Commission* immediately to his Church-officers, the Apostles and their successors to the worlds end. *Thou art* Peter,—*and I give to thee the Keyes of the Kingdome of Heaven, &c. Mat.*16.18,19. *Whatsoever ye shall bind on earth, &c. Mat.*18.19,20. *As my Father sent mee, so send I you; Goe, disciple ye all Nations—whose sins ye remit, they are remitted—and lo, I am with you alway to the end of the world, Joh.*20.21,23. *Mat.*28.18,19,20. *Our power* (ἐξουσίας) *which the Lord hath given us for edification—*2 *Cor.*10.8. and 13.10. so that we may conclude, them that have such *Commission*, to be the *first Subject* and *immediate Receptacle* of power from Christ, as will after more fully appeare. 4. If no such *Commission* be needfull, to distinguish those that have such power, from those that have none, why may not all, without exception, young and old, wise and foolish, men and women, Christian and Heathen, &c. equally lay claime to this power of Church-government? If not, what hinders? If so, how absurd?

But the Community of the faithfull, or Body of the people, have not this power conveighed to them by any authentick Grant or Commission. For, whence had they it? When was it derived to them? What is the power committed to them? Or in what sense is such power committed to them?

1. *Whence had they it? From heaven, or of men?* If from men, then it is an humane ordinance and invention; a *plant which the heavenly Father hath not planted:* and therefore *shall be plucked up, Mat.*15.13. If from heaven, then from Christ; for *all power is given to him, Mat.*28.18. *&c. Isa.*9.6. If it be derived from Christ, then it is derived from him, by some *positive law* of Christ, as his *Grant* or *Charter.* A *positive grant* of such power to select persons, *viz. Church-officers*, the Scripture mentions, as was evidenced in the proofe of the *major Proposition.* But touching any such *Grant* or *Commission* to the *Community of the faithfull*, the Scripture is silent. And let those that are for the *Popular power*, produce (if they can) any cleere Scripture, that expresly, or by infallible consequence containe any such *Commission.*

2. *When*

2. *When was any such power derived from Christ to the multitude of the faithfull?* Either *in Ecclesiâ constituendâ*, or *constitutâ*; either in the first planting and beginning of the Church, or in the after-establishment and growth of the Church under the Apostles Ministery. *Not the first*, for then the *Apostles* themselves should have derived their power from the *Fraternity* or *Community of the faithfull*; now this is palpably inconsistent with Scriptures which tell us that the Apostles had both [1] their Apostleship it self, and [2] their Qualifications with gifts and graces for it, yea and [3] the very designation of all their particular persons unto that Calling, all of them immediately from Christ himself. For the first, see *Gal.*1.1. *Paul an Apostle not of men, nor by man, but by Jesus Christ.* Matth. 28. 18, 19, 20. For the second, see *Joh.*20.22,23. *And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost: whosoever sinnes ye remit, they are remitted unto them*, &c. For the third, see *Luke* 6.13. &c. *And when it was day he called to him his Disciples: and of them he chose twelve, whom also he named Apostles*; *Simon*—Matth.10.5,6,7,&c. *These twelve Jesus sent forth, and commanded them, saying*,—And after his resurrection he enlarges their Commission, *Mar.*16.15,16. *Go you into all the world*— and, *As my Father hath sent me, so send I you*, Joh.20.21. See also, how the Lord cast the Lot upon *Matthias*, Act.1.24, 25, 26. *Nor the second*, for if such power be committed to the community of the faithfull after the Apostles had established the Churches, then let those, that so think, shew where Christ committed this power *first to the Apostles*, and *after to the Community of the faithfull*, and by them or with them to their *Ordinary Officers*, for execution thereof. But no such thing hath any footing in Scripture, for the *Ordinary Church-guides*, though they may have a *designation* to their office by the Church, yet they have the *donation*, or *derivation* of their office and its authority only from Christ; Their *office* is from Christ, *Eph.*4.8,11. 1 *Cor.* 12. 28. *Act.*20.28,29. Their *power* from Christ, *Matt.* 16 19. and 28.18,19. *Joh.* 20.21.23. *Our power which the Lord hath given us*, 2 Cor. 8.10. *God hath not given us the spirit of feare, but of power*, Tit.1.7. They are

Christs

Christs Ministers, Stewards, Ambassadours, 1 Cor.4.1. 2 Cor. 5. 19,20. They are to act and officiate *in his name,* Matth.18. 19. 1 Cor.5.4,5. and to Christ they *must give an account,* Heb.13. 17,18. Luke 12.41,42.&c. Now if the ordinary officers have (as well as the Apostles their Apostleship) their offices of Pastorship, Teachership, &c. from Christ; and are therein the successours of the Apostles to continue to the worlds end, *Matt.*28.18,19,20. then they have their power and authority in their offices immediately from Christ, as the first receptacles thereof themselves, and not from the Church as the first receptacle of it her selfe. [b] *Successor habet jurisdictionem ab eo à quo prædecessor, alioquin non verè succedit.* Consequently the Church or community of the faithfull, cannot possibly be the first receptacle of the power of Church-government from Christ.

[b] *Whitak. de Pontif. quæst.8. ca.3.*

3. *What power is it that is committed to the body of the Church or multitude of the faithfull?* Either it must be the *Power of Order;* or the *Power of Jurisdiction.* But neither of these are allowed to the multitude of the faithfull by the Scriptures, (but appointed and appropriated to select persons): *Not the Power of Order,* For, the whole multitude and every one therein, neither can, nor ought to intermedle with any branches of that power, 1.Not with *preaching,* all are not διδακτικοὶ *apt to teach,* 1 Tim. 3.2. nor ἐλεγκτικοὶ *able to exhort and to convince gainsayers,* Tit. 1.9. all are not gifted and duly qualified. Some are expresly prohibited *speaking in the Church,* 1 Cor.19.34,35. 1 Tim.2.12. Rev.2.20. and none other are *to preach, unlesse they be sent,* Rom. 10. 15. nor *to take such honour unto themselves, unlesse they be called,* &c. Heb.5.4,5. Are all and every one of the multitude of the faithfull able to teach, exhort and convince? are they all sent to preach? are they all called of God? &c. Nay hath not Christ laid this task of *Authoritative preaching* only upon his owne officers? *Matt.*28. 18,19. 2. Not with *administration of the Sacraments,* this and preaching are by one and the same *Commission* derived to officers only, *Matt.*28.18,19,20. 1 *Cor.* 11.23. 3. Nor to *ordain Presbyters,* or other officers. They may choose, but *extraordinary officers,* or the *Presbytery of ordinary officers ordain,* Act.6.3,5,6. *Look ye out men—whom we may appoint.*

appoint. Compare also *Act.* 13.1,2,3. and 14.23. 1 *Tim.* 4.14. and 5.22. *Tit.* 3.5. So that the peoples bare election and approbation is no sufficient Scripture-ordination of Officers. Nor is there one of 10000. among the people that are in all points able to try and judge of the sufficiency of *Preaching Presbyters*, for Tongues, Arts and soundnesse of judgement in Divinity. *Nor is the Power of Jurisdiction* in *Publike Admonition, Excommunication*, and *Absolution*, &c. allowed to the *multitude.* For all and every one of the *multitude of the faithfull*, 1. *Never had any such power derived to them from Christ*, this *Key* as well as the *Key of Knowledge* being given to the Officers of the Church only, *Matth.* 16.19. and 18.18,19,20. *Tell the Church*, there must needs be meant of the *Ruling Church* only (as appeares by consent of divers judicious [c] Authors) 2 *Cor.* 8.10. *Joh.* 20. 21, 22, 23. 2. *Never acted or executed any such power*, that we can finde in Scripture. As for that which is primarily urged of the Church of *Corinth*, that the whole Church did excommunicate the *incestuous person*, 1 Cor. 5.4,&c. Many things may be answered to evince the contrary. 1. The whole multitude could not doe it, for children could not judge, and women must not speake in the Church. 2. It is not said, *Sufficient to such an one is the rebuke inflicted*, **of all**, ὑπὸ τῶν πάντων; but, **of many**, ὑπὸ τῶν πλειόνων, 2 *Cor.* 2 6. *viz.* of the Presbytery, which consisted of *many* officers. 3. The Church of *Corinth*, wherein this censure was inflicted, was not a *Congregationall*, but a *Presbyteriall* Church, having divers particular Congregations in it (as is hereafter cleared in CHAP. XIII.) and therefore the whole multitude of the Church of *Corinth* could not meet together in one place for this censure; but only the *Presbytery* of that great Church. Again, never did the *whole multitude* receive from Christ due gifts and qualifications for the exercise of Church-Government and Jurisdiction; or any Promise from Christ to be with them therein, as *officers* have, *Matth.* 28. 18, 19,20. And the absurdities of such popular Government are intolerable, as after will appeare.

[c] *Joh. Cameron. Prælect. in Matth.* 18.15. *p.* 149, 150, 151. *in fol.* and *Bayne's Diocesan's Tryall the third Quest. p.* 79,80. and *D. Parens in Mat.* 18.15. *This is fully discussed and proved by Master Rutherford in his* Peaceable Plea, *Chap.* 8. *p.* 85. &c.

4. *Finally, in what sense can it be imagined that any such power should be committed from Christ to the community of the faithfull, the whole body of the Church?* For this power is given them *equally*

with the Church-guides, or *inequally*. If *equally*, then 1. The Church-guides have power and authority, as primarily and immediately committed to them, as the Church her selfe hath; and then they need not derive or borrow any power from the body of the faithfull, having a power equall to theirs. 2. How vainly is that power *equally* given as to the officers, so to the whole multitude, when the whole multitude have no equall gifts and abilities to execute the same? If *unequally*, then this power is derived to the Church-guides, either *more* or *lesse* then to the multitude of the faithfull. If *lesse*, then how improperly were all those *names of Rule and Government* imposed upon officers, which no where are given by Scripture to the multitude: as, *Pastors*, ποιμένες, *Ephes.* 4. 8,11. *Elders*, πρεσβύτεροι, 1 *Tim.* 5.17. *Over-seers*, ἐπίσκοποι, *Act.* 20.28. *Guides*, ἡγούμενοι, *Heb.* 13.7,17,22. In this last Verse they are contradistinguished from the *Saints*; *Church-guides*, and *Saints guided* make up a visible organicall Church. *Rulers*, προϊστάμενοι ἐν Κυρίῳ, *Rulers in the Lord*, 1 *Thes.* 5.12. *Rom.* 12.8. and καλῶς προϊστῶτες πρεσβύτεροι, *well-ruling Elders*, 1 *Tim.* 5.17. *Governments*, κυβερνήσεις, 1 *Cor.* 12.28. οἰκόνομοι, *Stewards*, 1 *Cor.* 4.1,2. *Luke* 12.42. *&c.* And all these titles have power and rule ingraven in their very fore-heads; and they of right belonged rather to the multitude then to the officers, if the officers derive their power from the multitude of the people. If *more*, then Church-guides, having more power then the Church, need not derive any from the Church, being themselves better furnished.

Thus, what way soever we look, it cannot be evinced, that the *multitude and body of the people Presbyterated, or not presbyterated, are the first Subject of power*, or have any *authoritative publike officiall power* at all, from any *Grant*, *Mandate*, or *Commission* of Christ. From all which we may strongly conclude:

Therefore Jesus Christ our Mediatour hath not made the Community of the faithfull, or Body of the people, the immediate Receptacle, or first Subject of proper formall power for governing of his Church.

Argum. 2. As the multitude of the faithfull have no *authentick Grant or Commission* of such power of the Keyes in the Church; so they have *no divine warrant for the actuall execution of the power of the said*

said Keyes therein: and therefore cannot be the first Receptacle of the power of the Keyes from Christ. For thus we may reason:

Whosoever are the first Subject, or immediate Receptacle of the power of the Keyes from Christ, they have divine warrant actually to exercise and put in execution the said power. For, 1. *Power of the Keyes* [d] containes both *authority* and *exercise*; power being given to that end, that it may be exercised for the benefit of the Church. It's called, *The power given us for edification,*—2 *Corinth.* 8.10. Where there's *no exercise of* power, there can be *no edification by* power. 2. Both the authority and complete exercise of all that authority, were at once and together communicated from Christ to the Receptacle of power: *I give unto thee the Keyes of the Kingdome of Heaven, and whatsoever thou shalt bind on earth, &c. Mat.* 16.19. and 18.18. *As my Father sent me, so send I you—whosoever sins ye remit, they are remitted—John* 20. 21,23. Here is both *power* and *exercise* thereof joyned together in the same commission. Yea, so individuall and inseparable are *power* and *exercise*, that under exercise, power and authoritie is derived: as, *Goe, disciple ye all Nations, baptizing them, &c. Mat.* 28.18,19. 3. How vaine, idle, impertinent, ridiculous is it to fancy and dreame of such a *power*, as shall never be drawn into *act* by them that have it?

[d] *Master Balls Reply to &c. p.* 75.

But the Multitude or Community of the faithfull have no divine warrant, actually to exercise and put in execution the power of the Keyes. For, 1. The actuall execution of this power belongs to them by divine warrant, either when they have Church-officers, or when they want Church-officers: *Not whilest they have officers*; for, that were to sleight Christs officers: that were to take officers work out of their hands by them that are no officers, and when there were no urgent necessity: that were to prejudice the Church, in depriving her of the greater gifts, and undoubtedly authorized labours of her officers, &c. *Not when they want officers in a constituted Church:* as, in case where there are three or foure Elders, the Pastor dies, two of the ruling Elders fall sick, or the like; in such cases the Community cannot by divine warrant supply the defects of these officers themselves, by exercising their power, or executing their offices: For, where doth Scripture allow such power to the Com-

munity in such cases? What one Church unpresbyterated can be instanced in, in the Old or New Testament, that in such cases once presumed to exercise such power, which might be president or example for it to other Churches? How needlesse are Church-officers, if the multitude of the faithfull may, as members of the Church, take up their office, and actually discharge it in all the parts of it?

2. By induction of particulars it is evident, that the Community cannot execute the power of the Keyes by any divine warrant. 1. *They may not preach*: for, *how shall they preach, except they be sent? Rom.*10.15. but the Community cannot be sent, many of them being incapable of the office, either by reason of their *sexe*, 1 *Corinth.*14.34,35. 1 *Tim.*2.11,12. or by reason of their *age*; as children: and all or most of them by reason of their *deficiency in gifts*, and in *Scripture-qualifications*, *Tit.*1. and 1 *Tim.*3. For not one member of a thousand are so completely furnished, as to be *apt to teach, able to convince gain-sayers, and to divide the word of truth aright.* Besides, they may not send themselves were they capable: for, *no man takes this honour to himselfe*—Yea, *Jesus Christ himselfe did not glorifie himselfe to be made an high Priest*—*Heb.*5.4,5. Now, onely officers are sent to preach, *Mat.*16.19 & 28.19,20. *Mar.*16.15. 2. *They may not administer the Seales*, the *Sacraments, Baptize, &c.* under the New Testament; for who gave the people any such authority? Hath not Christ conjoyned Preaching and dispensing of the Sacraments in the same Commission, that the same persons only that doe the one may doe the other? *Mat.*28.18,19. 3. *They may not ordaine officers in the Church, and authoritatively send them abroad*: for, ordinarily the Community have not sufficient qualifications and abilities for proving and examining of mens gifts for the Ministry. The Community are no where commanded or allowed so to doe in the whole New Testament, but other persons distinct from them, 1 *Tim.*5.22. 2 *Tim* 2.2. *Tit.*1.5. *&c.* Nor did the Community ever exercise or assume to themselves any such power of *ordination* or *mission*, but onely officers, both in the first sending of men to preach: as, 1 *Tim.* 4.14. 2 *Tim.*1.6. and to be *Deacons*; *Act.*6.6. and also in after *missions*: as, *Act.*13.1,2,3. 4. *The Community, without officers,*

may

may not exerciſe any act of juriſdiction authoritatively and properly, may not admoniſh, excommunicate, or abſolve: For, we have no precept that they ſhould doe it; we have no example in all the New Teſtament that they ever did doe it; we have both precept and example, that ſelect officers both did and ought to doe it. *Whatſoever ye bind on earth* (ſaith Chriſt to his officers) *ſhall be bound in heaven, &c. Mat.*18.18. and 16.19. *Whoſoever ſins ye remit, &c. John* 20.21,23. *An Heretick after once or twice admonition reject, Tit.*1.10. *I have decreed—to deliver ſuch an one to Satan—*1 *Cor.*5.4. *The rebuke inflicted by many,* not all, 2 *Corinth.*2. *Whom I have delivered to Satan,* 1 *Timoth.*1.*ult.* And Scriptures no where ſet the Community over themſelves, to be their owne Church-guides and governours; but appoints over them in the Lord, Rulers and Officers diſtinct from the Community. Compare theſe places, 1 *Theſ.*5.12. *Acts* 20.28,29. *Heb.*13.7,17,22. *Salute all them that have the rule over you, and all the Saints.*

Therefore the Community of the faithfull are not the firſt Subject, or immediate Receptacle of the power of the Keyes from Jeſus Chriſt.

Jeſus Chriſt hath not given nor promiſed to the Communitie of the faithfull a ſpirit of Miniſtry, nor thoſe gifts which are neceſſary for the government of the Church: therefore the Community was never intended to be the firſt Subject of Church-government. *Argum.*3.

Whomſoever Chriſt makes the firſt Subject of the power of Church-government, to them he promiſes and gives a ſpirit of Miniſtry, and gifts neceſſary for that government. For, 1. As there are *diverſity of* Eccleſiaſticall *adminiſtrations* (which is the foundation of diverſity of officers) and *diverſity of* miraculous *operations*, and both for the profit of the Church; ſo there are conveighed from the Spirit of Chriſt *diverſity of gifts*, (χαρίσματα) *free-endowments*, enabling and qualifying for the actuall diſcharge of thoſe adminiſtrations and operations. See 1 *Cor.*12.4,5,6,7. &c. 2. What inſtance can be given throughout the whole New Teſtament of any perſons, whom Chriſt made the Receptacle of Church-government, but withall hee gifted them, and made his promiſes to them, to enable them to ſuch government? As the Apoſtles and their ſucceſſours, *As my Father ſent mee,*

mee, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retaine, they are retained, John 20.21,22,23. And, *Goe ye therefore, and disciple ye all Nations, &c.— And lo, I am with you alway,* (or *every day,*) *even to the end of the world, Mat.*28.19,20. 3. Christ being the *wisdome of the Father, Col.*2.3. *John* 1.18. And, *faithfull as was* Moses *in all his house*; yea, *more faithfull: Moses* as a *servant* over anothers, he *as a son over his owne house, Heb.*3.2, 5,6. It cannot stand with his exactest wisdome and fidelity, to commit the grand affaires of Church-government to such, as are not duely gifted, and sufficiently qualified by himselfe, for the due discharge thereof.

But Christ neither promises, nor gives a spirit of Ministry, nor necessary gifts for Church-government to the Community of the faithfull. For, 1. Scriptures teach, that gifts for Ministry and Government are promised and bestowed not on all, but upon some particular persons onely in the visible body of Christ. *To one is given by the Spirit the word of wisdome, to another the word of knowledge, &c.* not to all, 1 *Cor.*12.8,9. *&c. If a man know not how to rule his owne house, how shall he take care of the Church of God?* 1 *Tim.*3.5. The *Hypothesis* insinuates, that all men have not gifts and skill rightly to rule their owne houses, much lesse to governe the Church. 2. Experience tells us, that the multitude of the people are generally destitute of such knowledge, wisdome, prudence, learning, and other necessary qualifications, for the right carrying on of Church-government.

Therefore Christ makes not the Community of the faithfull the first Subject of the power of Church-government.

Argum. 4. The Community of the faithfull are no where in the Word called, or acknowledged to be *Church-governours*: therefore they are not the first Subject of Church-government.

Those persons, who are the first Subject and Receptacle of proper power for Church-government from Christ, are in the Word called and acknowledged to be Church-governours. This is evident, 1. By Scripture, which is wont to give to them, whom Christ intrusts with his government, such names and titles as have

rule,

rule, authority, and government engraven upon them, as *Overseers*, ἐπισκόπους, *Acts* 20.28. *Governments*, κυβερνήσεις, 1 *Cor.*12.28. *Rulers*, προϊστῶτες, 1 *Tim.*5.17. and προϊστάμενος, *Rom.* 12.8. with divers others, as after will appeare in CHAP. XI. 2. By Reason, which tels us that *Government* and *Governours* are Relative termes; and therefore to whom *Government* belongs, to them also the denominations of *Governours*, *Rulers*, &c. doe belong, and not contrariwise. *Relata mutuò se ponunt & tollunt.*

But the community of the faithfull, are no where in the Word either called or acknowledged to be Church-Governours. This is clear, For 1. no Titles or Names are given them by Scripture which imply any rule or government in the visible Church of Christ. 2. They are plainly set in opposition against, and distinction from, Church-Governours; they are called *the flock*; these *Overseers* set over them by the holy Ghost, *Act.*20.28. they, *the Saints*, these *their Rulers*, Heb.13.22. these are *over them in the Lord*, and consequently they are *under them in the Lord*, 1 Thes. 5.12. 3. The community of the faithfull are so farre from being the Subject of Church-government themselves, that they are expresly charged by the Word of Christ to *Know*, *honour*, *obey*, and *submit* to other Governours set over them, and distinct from themselves. *Know them which are over you in the Lord*— 1 Thes.5.12. *Let the well ruling Elders be counted worthy of double honour, especially*, &c. 1 Tim.5.17. *Obey ye the rulers, and submit*, (πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε) *for they watch for your souls*—Heb.13.17.

Therefore the community of the faithfull are not the first Subject and Receptacle of proper power for Church-government.

This opinion of making the body of the Church, or community of the faithfull the first Subject and immediate Receptacle of the Keyes for the Government of the Church, doth inevitably bring along with it many intolerable *incongruities and absurdities*. Therefore it is not to be granted. Thus we may argue. *Argum.*5.

That doctrine or opinion which drawes after it inavoidably divers intolerable incongruities and absurdities, is an unsound and unwarrantable opinion. For 1. though Matters of Religion be above Reason,

Reason, yet are they not unreasonable, absurd, and directly contrary to right reason. 2. The Scriptures condemne it as a great brand upon men, that they are absurd or unreasonable; *Brethren, pray for us—— that we may be delivered ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων from absurd and evil men*—2 Thes. 3. 2. and therefore if *absurd men* be so culpable, *absurdity, unreasonablenesse, incongruity it selfe*, which makes them such, is much more culpable.

But this doctrine or opinion that makes the whole Community or Body of the Church to be the first subject and immediate receptacle of the Keyes, drawes after it inavoidably divers intolerable incongruities and absurdities, as may appeare by an induction of particulars:

1. *Hereby a cleare foundation is laid for the rigid Brownists confused Democracy, and abhorred Anarchy.* For, if the whole body of the people be the first receptacle of the Keyes, then all Church-Government and every act thereof is in the whole body, and every member of that body a Governour, consequently every member of that body an Officer: but this is absurd; for if all be officers, where is the organicall Body? and if all be governours, where are the governed? if all be eyes, where are the feet? and if there be none governed, where is the government? it is wholly resolved at last into meere *Democraticall Anarchy* and confusion, *but God is not the author of Confusion*, 1 *Cor.* 14. 33. What an absurdity were it, if in the body naturall *all were an eye*, or *hand?* for *where* then *were the hearing, smelling*, &c? *or if all were one member, where were the body?* 1 Cor. 12. 17, 19. So if in the family all were Masters, where were the household? where were the family-government? If in a City all were Aldermen, where were the Citizens? where were the City-government? If in a Kingdome all were Kings, where were the Subjects, the people, the Commonalty, the Commonwealth, or the Politicall Government?

2. *Hereby the Community or whole body of the faithfull, even to the meanest member, are vested from Christ with full power and authority actually to discharge and execute all acts of Order and Jurisdiction without exception. e. g.* To Preach the Word authoritatively, Dispense the Sacraments, Ordain their officers, Admo-

nish

niſh offenders, Excommunicate the obſtinate and incorrigible, and abſolve the penitent. For *the Keyes of the Kingdome of Heaven* comprehend all theſe acts joyntly, *Matth.* 16. 19. and 18. 18,19,20. with *Joh.*20.21,23. and to whom Chriſt in the New Teſtament gives power to execute one of theſe acts, to them he gives power to execute all, they are concatenated together, *Matth.*18.19. (except in ſuch caſes where himſelf gives a limitation of the power, as in the caſe of the *Ruling-Elder*, who is limited to *Ruling* as contradiſtinct to *labouring in the Word and Doctrine*, 1 Tim.5.17.) Now what groſſe abſurdities enſue hereupon? For, 1. Then the weake as well as the ſtrong, the ignorant as well as the intelligent, the children as well as the parents, yea, and the very women as well as the men, may preach, diſpenſe Seales, ordain, admoniſh, excommunicate, abſolve authoritatively; (for they are all equally members of the body, one as well as another, and therefore as ſuch have all alike equall ſhare in the *Keyes* and the *exerciſe* thereof:) *viz.* they that are not gifted for theſe offices, ſhall diſcharge theſe offices; they that are not called nor ſent of God to officiate, (for God ſends not all) ſhall yet officiate in the name of Chriſt without Calling or Sending, contrary to *Rom.*10. *Heb.*5.4. They that want common uſe of reaſon and diſcretion (as children) ſhall have power to joyn in higheſt acts of *Order* and *Juriſdiction*: yea they that are expreſly prohibited *ſpeaking in the Churches*, as the *women*, 1 Cor.14. 1 Tim.2. ſhall yet have the *Keyes of the Kingdome of Heaven* hung at their Girdles. 2. Then, [e] the Church ſhall be the Steward of Chriſt, and diſpenſatrix of the myſteries of God authoritatively and properly. But if the whole Church be the diſpenſer of the Myſteries of God, what ſhall be the *Object* of this diſpenſation? Not the Church, for according to this opinion ſhe is the firſt *ſubject diſpenſing*; therefore it muſt be ſomething diſtinct from the Church, unto which the Church diſpenſeth; what ſhall this be? ſhall it be another collaterall Church? then particular Churches collaterall may take paſtorall care one of another reciprocally, and the ſame Churches be both over and under one another: or ſhall it be thoſe that are without all Churches? then the Ordinances

[e] *Spanhem. Epiſt. Claſſ.2. Quæſt. 2.p.51.*

of the Gospel, and the dispensation of them, were not principally bestowed upon the Church, and body of Christ for the good thereof; (which is directly repugnant to the Scriptures, *Eph.*4.8,11,12,13.) but rather for them *that are without*. How shall the *Democraticall* men clearly help themselves out of these perplexing absurdities?

3. *Hereby the body of the people* (as Master *Bayly* well observes in his *Dissuasive*, chap.9. p.187.) *will be extremely unfitted for, and unwarrantably taken off from, the severall duties that lye upon them in point of Conscience to discharge in their generall and particular callings; in spirituall, and secular matters; on the Lords dayes, and on their own dayes.* For, if the Ecclesiasticall power be in all the people, then all the people are Judges, and at least have a Negative voice in all Church matters: They cannot judge in any Cause prudently and conscientiously, till they have compleat knowledge and information of both the Substantials and Circumstantials of all those Cases that are brought before them, they must not judge blindely, or by an implicite faith, &c. but by their owne light: For all the people to have such full information and knowledge of every cause, cannot but take up abundance of time (many of the people being inapprehensive and slow of understanding, and extremely disposed to puzzle, distract, and confound one another in any businesse to be transacted in common by them all:) If these matters of Discipline be managed by them on the *Sabbath Day* after the dispatch of other publike Ordinances, Ministery of the Word, Prayer, Sacraments, &c. what time can remaine for family-duties privately, as, repeating Sermons, and meditating upon the Word, searching the Scriptures, whether things preached be so indeed; Reading the Scriptures, Catechizing their children and servants, &c. and how will the life of Religion in families, yea and in Churches also languish, if these family exercises be not conscientiously upheld? If they be managed on *the weeke dayes:* how can all the people spare so much time, as still to bee present, when perhaps many of them have much adoe all the weeke long to provide food and rayment,

ment, and other neceſſaries for their families? and *if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe then an Infidell*, 1 *Tim.* 5. 8. Let the caſe of the Church of [f] *Arnheim* witneſſe the miſchiefe and abſurdity of this popular government once for all.

[f] A difference aroſe betwixt two Gentlemen in that Church about *ſinging of Hymnes*: the ſecond Gentleman was complained of to the Church by the firſt, and upon hearing of the whole buſineſſe, and all the words that paſſed between them, this ſecond Gentleman was cenſured by the Church, and Maſter *Nye charged ſin upon him*, (that was the phraſe) in many particulars, and ſtill at the end of every charge Maſter *Nye* repeated, *This was your ſin*: After this Cenſure ſo ſolemnly done, the Gentleman cenſured brings in accuſations againſt Maſter *Nye*, in ſeverall Articles, charging him *with pride, want of charity, &c. in the manner of the Cenſure*; and this being brought before the Church, continued in debate about halfe a yeare, three or four dayes in a week, and ſometimes more, before all the Congregation. Divers of the members having callings to follow, they deſired to have leave to be abſent. Maſter *Goodwin* oft profeſſed publikely upon theſe differences, *If this were their Church-fellowſhip, he would lay downe his Elderſhip*: And nothing was more commonly ſpoke among the members, then that certainly for matter of diſcipline they were not in the right way, for that there was no way of bringing things to an end. At laſt, after more then halfe a yeares debate, not being able to bring theſe differences to an end, and being to come into *England*, they had their laſt meeting about it, to agree not to publiſh it abroad when they came into *England*, *&c.* Maſter *Edwards his Antapolog. p.* 36, 37.

4. *Hereby finally the Community of the faithfull (if they be the proper Subject of the power of the Keyes, and derive their power to their officers,) have ability not onely to call, but alſo to make officers, out of vertue and power received into themſelves, inaſmuch as they have both the deſignation of individuall perſons to the office, and the donation of power to ſuch officers in their owne hands.* But this is attended with many intolerable abſurdities: For, 1. *Then ſhould the Church or Community have a true Lord-like power over her Miniſters*, (as Maſter [g] *Bayne*, and after him Maſter [h] *Ball* well obſerveth:) for, as hee that will derive authority to the Church, makes himſelf Lord of the Church; ſo, if the Church will derive authority to the Miniſters of Chriſt, ſhe makes her ſelfe Lady, or Miſtreſſe over them in her exerciſe of that Lord-like authority: for, is it not the property of the Lord and Maſter to convey authority? 2. *Then further, did the Church give power to the Miniſters of Chriſt, why might ſhe not make Preaching, and the Sacraments, which belong to order, no Preaching, no Sacraments, and of no vertue or efficacy?* For it's the order inſtituted of God, that gives being and efficacy to theſe Ordinances;

[g] Mr. *Baynes Diocef. Tryall. quæſt.* 3. *concluſ.* 5.

[h] Maſter *Balls Tryall of the grounds tending to ſeparation, chap.* 12. *arg.* 2. *p.* 252, 253.

so that if the power of ruling, feeding, and dispensing the holy things of God doe reside in the faithfull, the Word and Sacraments, in respect of dispensation and efficacy, shall depend upon the order and institution of the Society. 3. *Then are all Christs officers immediately and formally servants to the Church; and must still act in the name of the Church, and according to her directions: whether they rule, feed, bind, loose, minister the Word or the Sacraments, or the Censures, &c. they must doe all in her name, and according to her will, if from her they have their power.* For, from whomsoever power is derived, in their name is that power to be dispensed. 4. *Then the officers of the Church are not to give an account of their Stewardship to Christ, or to expect from him their reward,* (according to *Heb.*13.17. 1 *Pet.*5.1,2,3,4.) *but they are onely to give an account to the Church immediately, and to expect reward from her; and the Church her selfe she is immediately to give an account to Jesus Christ,* from whom the power was (according to them) derived unto her. But how wofull these absurdities are, let the impartiall Reader judge. Whence wee may justly conclude,

Therefore this Doctrine or Opinion, that makes the whole Community or Body of the Church to be the first Subject and immediate Receptacle of the Keyes, is an unsound and unwarrantable Opinion.

i *Cotton's Keyes, Pref. of Thomas Goodwin and Philip Nye. p.5. and Apolog. Narration, p.24. published in an. 1643.*

k *Cott. Keyes, c.2.p.5.to 11.*

l *Cott. Keyes, c.7.p.29.&c.*

The i *middle way-men* (that professe to goe between the *authoritative Presbyteriall*, and the rigid *Brownisticall* way,) seeing these and such like absurdities, upon which the *Brownists* inevitably dash themselves, think to salve all by their new-coyned distinction of the *Keyes, viz.* k 1. *There is a Key of faith or knowledge,* Luke 11.52. *The first Subject of this Key is every beleever, whether joyned to any particular Church, or no.* 2. *There is a Key of order,* Colos.2.5. *which is either,* 1. *A Key of interest, power, or liberty,* Galat.5.13. *which Key is of a more large nature.* 2. *A Key of rule and authority, which is of a more strict nature,* Matth.16.19. John 20.23. Hence upon this distinction thus premised, they thus inferre, l 1. *A particular Congregation of Saints is the first Subject of all the Church-officers, with all their spirituall gifts and power,* 1 Corinth.3.22. 2. *The Apostles of Christ were the first Subject of Apostolicall power.* 3. *The Brethren of a particular Congrega-*

Congregation are the first Subjects of Church liberty. 4. *The Elders of a particular Church are the first Subjects of Church authority.* 5. *Both the Elders and Brethren, walking and joyning together in truth and peace, are the first Subjects of all Church power needfull to be exercised in their owne body.*

Answ. A rotten foundation, and a tottering superstruction, which tumbles downe upon the builders owne heads: For,

1. *This distribution of the* Keyes *is infirme in divers respects.* *e.g.* 1. In that the *Key of knowledge*, (as it stands here distinguished from the *Key of order*, comprehending the *Key of power and authority*) is left utterly devoid of all *power*. Now, no *Key of the Kingdome of Heaven* is to be left without all power, [m] Independents themselves being Judges. 2. In that the *Key of power* is left as utterly void of all *authority*, (being contradistinguished from the *Key of authority*) as the *Key of knowledge* is left void of *power*. Now, *power* and *authority*, in matters of Government seem to be both one; and ἐξουσία signifies the one as well as the other. 3. *The Key of liberty* or *interest* is a *new Key*, lately forged by some new Lock-smiths in Separation-shop, to be a pick-lock of the power of Church-officers, and to open the doore for popular government; no Ordinance of Christ, but a meere humane invention, (as will after appeare upon examination of that Scripture upon which it is grounded:) and therefore this limb of the distribution is redundant, a superfluous excrescence. 4. The texts of Scripture, upon which this distribution of the *Keyes* is grounded, are divers of them abused, or at least grosly mistaken: For, *Luke* 11.52. *Key of knowledge*, is interpreted onely the *Key of saving faith*: But *knowledge* in strict speaking is one thing, *faith* another; there may be *knowledge*, where there is no *faith*: and *knowledge*, in a sort, is a *key to faith* as the in-let thereof. And the *Key of knowledge*, is a distinct thing from *knowledge it selfe*, viz. *Doctrine, and Preaching the Word.* This *Key* the Lawyers had taken away by not interpreting, or mis-interpreting of the Law; but they could not take away the peoples *faith*, or *knowledge it selfe.* *Col.* 2.5, 6. *Your order.*] It will be hard to prove, this was onely or chiefly intended of the *Keyes* delivered to *Peter*: doth it not rather

[m] *Cott. Keyes, p.* 6. §. 1.

note

note the [n] peoples morall orderly walking, according to the rule of faith and life, as in other duties, so in submitting themselves to Christs order of government, as is else-where required, *Heb.*13.17. And as for *Galat.*5.13. produced to prove the *Key of liberty*, [*Brethren, you have been called unto liberty.*] there is too much liberty taken in wresting this text; for the Apostle here speaks not of *liberty*, as a *Church-power*, of chusing officers, joyning in Censures, &c. but as a *Gospel-priviledge*, consisting in freedome from the Ceremoniall Law, that yoke of bondage, which false teachers would have imposed upon them, after Christ had broken it off. Compare *Galat.*5.1,11, 15,16. and well consider the current of the whole context.

2. *The inferences upon this distribution of the* Keyes *premised, are very strange, and untheological.* For, it may be excepted in *generall*, that it is a groundlesse fancy, to make *severall first Subjects of the Keyes*, according to the severall distributions of the *Keyes*: for, had all the members of the distribution been good, yet this inference thereupon is naught, inasmuch as Scripture tells us plainly, That all the *Keyes* together and at once were promised to *Peter*, *Mat.*16.19. and given to the Apostles, *Mat.* 18.18,19. with 28.18, 19, 20. and *John* 20.21,22,23. so that originally the Apostles and their successours were the only *first Subject and immediate Receptacle of all the Keyes* from Christ. And though since, for assistance and ease of the *Pastour*, they are divided into more hands, *viz.* of the *ruling Elder*, *Rom.*12.8. 1 *Corin.*12.28. 1 *Tim.*5.17. yet originally the Subject was but one. Further, here is just ground for many *particular* exceptions: as, 1. That *every beleever*, whether joyned to any particular Church, or no, is made the *first Subject* of the *Key of knowledge*, which seems to be extremely absurd: For, then every particular beleever, gifted or ungifted, strong or weak, man, woman or childe, hath power to preach (taking the *Key of knowledge* here for the *Key of Doctrine*, as it ought to be taken, or else it is no Ecclesiasticall *Key* at all) which is one of the highest offices, and of which the great Apostle said, *Who is sufficient for these things?* 2 *Cor.*2.16. how unscripturall and irrationall this is, all may judge. Then also some of the *Keyes* may be committed

[n] Ordinis nomine tam consensum, quàm mores ritè compositos, & totam disciplinam significat, *Calv. in loc.* Ordinis nomine tria denotare mihi videtur, compositos singulorum mores, & bene ordinatam Ecclesiæ illius disciplinam, & consensum ac concordiam illorum, *Daven. in Col.*2.5. *wherein* D. *Daven. doth plainly insist in Calvins steps.*

committed to such as are without the Church, (supposing, as they doe, that there is no other Church, but a single Congregation: consequently, to Heathens, Pagans, Infidels, only such are without the Church; and so the Keyes were given to the world, as well as to the Church. Then finally, it is possible to be a beleever, and yet in no Church: (for Independents hold there is no Church, because in no particular Congregation, which is their onely Church,) but a man is no sooner a *true beleever*, but hee is a member of the *invisible Church*; hee is no sooner a *perfect beleever*, but he is a member of the *generall visible Church*, though he be joyned to no particular Congregation. 2. That a *particular Congregation of Saints* is made *the first Subject of all the Church-offices, with all their spirituall gifts and power*, 1 *Cor.*3.22. But is the word *Subject* used here *properly*, for the *first subject recipient* of all Church-offices, with all their gifts and power? then the Congregation of Saints are either *officers themselves formally*, and can execute the function of all sorts of officers, and have all gifts to that end; what need then is there of any select officers? or they *can make officers vertually*, and furnish those officers with gifts and power to that end; but who gave them any such authority? Or what Apostolicall Church ever usurped any such thing? *Officers*, not *Churches* are the *first subject* of such gifts and power. Is the word *subject* here used *improperly*, for object, for whose good all offices with their gifts and power are given? then, not any *particular Congregation*, but the *whole generall visible Church* is the *object for which* all offices and officers with their gifts and power are primarily given, 1 *Corint.*12.28. *Ephes.*4.8,11,12. As for that place, 1 *Corinth.*3 22. *All is yours*, &c. it points not out the *particular* priviledge of any one single Congregation (nor was the Church of *Corinth* such, but Presbyteriall, see CHAP. XIII.) but the *generall* priviledge of all true Saints, and of the *invisible mysticall Church*. For was *Paul* and *Cephas* Apostles given peculiarly to the Church of *Corinth* only? or was the *world, life, death, things present and to come*, given to the wicked in the Church of Corinth? 3. That the *Apostles* are made the *first subject of all Apostolicall power*. But then, how doth this crosse the former assertion, *that a particular*

ticular Congregation is the first subject of all offices with their gifts and power? are there *two first subjects of the same adjuncts?* or is Apostleship no office? are Apostolicall gifts no gifts, or power no power? or have Apostles all from the Church? doubtlesse Apostles were before all Christian Churches; and had the *Keyes* given them, before the Churches had their beings. 4. That *the brethren* of a particular Congregation are made the *first Subjects of Church-liberty.* But, if that *liberty* be *power* and *authority*, then this evidently contradicts the former, *that a particular Congregation is the first Subject of all offices and power*; for *brethren* here are distinct from *Elders*, and both make but up a particular Congregation. If *Liberty* here be not *power*, then it is none of Christs *Keyes*, but a new forged picklock. 5. That *the Elders of a particular Church* are made the *first subject of Church-authority*; But then, here's a contradiction to the former Position that made the *particular Congregation the first subject of all power.* And though *Apostles and Elders* be the *first subject* of *Authority*, yet when the *Keyes* were first committed to them, they were not in Relation to any *particular* Church, but to the *generall.* 6. Finally, that *both Elders and brethren walking and joyning together in truth and peace are the first subjects of all Church-power*; is liable also to exception. For this joynes the *brethren* (who indeed have no *authoritative power* at all) with the *Elders*, as the *joynt subject* of all *power.* And this power is but allowed to them *walking and joyning together in truth and peace:* but what if the major part of the Church prove *hereticall*, and so walk not in *truth*; or *schismaticall*, and so walk not in *peace*, shall the Elders and the non-offending partie lose all their power? where then shall that *independent Church* finde healing, for appeales to Presbyteries and Synods are counted Apocryphall by them? ° But enough hath been said to detect the vanity of these new dreames and notions; *malè res agitur cum tot opus est remediis:* it is a bad sore, that must be wrapped in so many clouts.

° *See* Vindiciæ Clavium, *judiciously unmasking these new notions.*

CHAP.

Chap. XI.

Of the proper Receptacle, *or immediate* Subject *of the Power of Church-government: Affirmatively, what it is:* viz. **Christs own officers.**

THus the Proper *Receptacle* or *Subject* of Ecclesiasticall Power hath been considered *Negatively*, what it is not: *viz.* Not the **Politicall Magistrate**, nor yet the **Community of the faithfull**, or **body of the people**, whether presbyterated or unpresbyterated. Now this Receptacle of power comes to be evidenced, *Affirmatively*, κατὰ θέσιν, what it is, *viz.* (according to the expresse words of the Description of Government) **Christs own Officers.** This is the last branch of the description, the *Divine Right* whereof remaines to be cleared; which may most satisfactorily be done by evidencing these three things, *viz.* 1. That Jesus Christ our Mediatour hath certaine peculiar Church-guides and officers which he hath erected *Jure Divino* in his Church. 2. That Jesus Christ our Mediatour hath specially intrusted his own officers with the Government of his Church. 3. How or in what sense these Ruling-officers are intrusted with this Government, severally or joyntly?

Section I.

1. *Of the* Divine Right *of Christs* **Church-officers**, viz. *Pastors and Teachers, Ruling Elders, and Deacons.*

Touching the first, *that Christ hath certain peculiar Church-guides, and Officers which he hath erected in his Church* Jure divino: 1.
Take it thus,

Jesus Christ our Mediatour hath ordained and set in his Church (besides the Apostles and other extraordinary Officers that now are ceased) Pastours and Teachers, Ruling Elders and Deacons, for all ordinary Ecclesiasticall administrations.
The Divine Right of these ordinary Church-officers may appeare, as followeth.

I. **Pastours and Teachers are the ordinance of Jesus Christ.** This is generally granted on all sides, and therefore these few particulars may suffice for the demonstration of it, *viz.*

1. They are enumerated in the List or Catalogue of those Church-officers which are of divine institution. *God hath set* (ἔθετο, put, constituted) *some in the Church, first Apostles, secondarily Prophets, thirdly* **Teachers** - 1 *Cor.* 12. 28. These are some of the triumphant Gifts and Trophies of Christs Ascension, *Ascending up on high, he captive-led captivity, and gave gifts to men— And he gave* (ἔδωκε) *some Apostles, and some Prophets, and some Evangelists, and some* **Pastours** *and* **Teachers**, *Ephes.* 4.8,11. Thus in that exact Roll of ordinary officers; *Having therefore gifts different according to the grace given unto us; whether prophecy, let us prophecy according to the proportion of Faith: Or Ministry, let us wait on our ministry.* (Here's the generall distribution of all ordinary officers under two heads, *Prophecy* and *Ministry:*) *Or he that teacheth, on teaching: or he that exhorteth, on exhortation* (here's the **Teacher** and the **Pastour**, that come under the first head of Prophecy.) *Rom.* 12.6,7,8. *Take heed to your selves, and to all the flock, over which the holy Ghost hath made* [ἔθετο, set] *you overseers,*—Act. 20. 28. Note. **God** hath set in the Church; **Christ** hath given for his Body; The **holy Ghost** hath made overseers over the flock, these Pastours and Teachers: and are not Pastours and Teachers Church-officers *Jure Divino*, having the Authority of *God, Christ*, and of the *holy Ghost?*

2. They are to be thus and thus qualified according to divine direction. The Qualifications of these *Pastours* and *Teachers* (called *Presbyters* and *Overseers*) see in 1 *Tim.* 3. 2. to 8. *An Overseer* (or *Bishop*) *must be blamelesse*, &c. and *Tit.* 1. 5. to 10. *To ordain Presbyters* (or *Elders*) *in every Citie— If any be blamelesse*, &c. now where God layes down Qualifications for *Pastours* and *Teachers*, there he approves such officers to be his own Ordinance.

3. They have manifold Church-imployments committed to them from Christ, as *Ministers of Christ and Stewards of the Mysteries of God*, 1 Cor. 4. 1, 2. they being intrusted in whole

or

or in part with the managing of moſt, if not all the forementioned Ordinances, in Part 2. CHAP. VII. *pag.* 57. &c. as there by the Texts alleadged is evident. Matters of *Order* and ſpeciall office are committed to them only *diviſim*: Matters of *Juriſdiction* are committed to them joyntly with Ruling-Elders, *conjunctim*. If Chriſt hath intruſted them thus with Church-Ordinances, and the diſpenſing of them, ſure they are Chriſts Church-officers.

4. The very Names and Titles given them in Scripture proclaime them to be Chriſts own Ordinance, among many take theſe: *Miniſters of Christ*, ὑπηρέτας Χριστοῦ, 1 Cor. 4. 1. *Stewards of the Myſteries of God*, οἰκονόμους μυστηίων Θεοῦ, 1 Cor. 4. 1. *Ambaſſadours for Christ*, πρεσβεύομεν, 2 Cor. 5. 20. *Labourers thruſt forth into his harveſt, by the Lord of the harveſt*, Matth. 9. 38. *Ruling over you* * *in the Lord*, προϊσταμένους ὑμῶν ἐν Κυρίῳ, 1 Theſſ. 5. 12.

* Here underſtand by this Phraſe [*Over you in the Lord*] viz. not only *in timore Domini, in the feare of the Lord*, as *Piſcat. in loc.* notes; nor only, *in iis, quæ ad cultum Dei ſpectant, in thoſe things that appertain to Gods worſhip*, as *Bez. in loc.* But alſo ἐν Κυρίῳ; *Scholia pro κατὰ τὸν Κύριον*, i. e. *qui præſunt (viz. vobis regendis) ſecundum voluntatem Domini*, Zanch. in loc. according to the will, and by the Authoritie of the Lord Chriſt derived to them.

5. The Lord Chriſt charges their flock and people with many duties to be performed to their Paſtours and Teachers, becauſe of their office; as to know them, love them, obey them, ſubmit unto them, honour them, maintain them, &c. which he would not doe were they not his own Ordinance. *But we beſeech you, brethren, to know them that labour among you, and rule over you in the Lord, and eſteeme them ſuperabundantly in love for their work ſake*, 1 Theſſ. 5. 12, 13. *Obey your Rulers, and ſubmit, for they watch-vigilantly for your ſouls as thoſe that muſt give an account*, Heb. 13. 17. *The Presbyters* (or *Elders*) *that rule well count-worthy of double honour; eſpecially them that labour in the Word and Doctrine; For the Scripture ſaith, Thou ſhalt not muzzell the mouth of the Oxe that treadeth out the corn, and the labourer is worthy of his hire*, 1 Tim. 5. 17, 18. compare 1 Cor. 9. 6. to 15. *Let him that is catechized, communicate to him that catechizeth him, in all good things*, Gal. 6. 6, 7, 8.

Ruling Elders distinct from all Preaching Elders and Deacons, are a Divine Ordinance in the Church of God now under the New Testament.

The Divine Right of this Church-officer, the meere *Ruling Elder*, is much questioned and doubted by some, because they finde not the Scriptures speaking so fully and clearly of the *Ruling Elder* as of the *Preaching Elder* and of the *Deacon*. By others it is flatly denyed and opposed, as by divers that adhere too tenaciously to the *Erastian* and *Prelaticall* Principles: who yet are willing to account the assistance of the *Ruling Elder* in matter of Church-government to be a very prudentiall way. But if meere Prudence be counted once a sufficient foundation for a distinct kinde of Church-officer, we shall open a doore for invention of Church-officers at pleasure; then welcome *Commissioners*, and *Committee-men*, &c. yea, then let us returne to the vomit, and resume *Prelates*, *Deans*, *Archdeacons*, *Chancellours*, *Officials*, &c. for Church-officers; and where shall we stop? who but Christ Jesus himself can stablish new officers in his Church? is it not the fruit of his Ascension, &c. *Ephes.* 4. 7, 11, 12. Certainly if Scriptures lay not before us grounds more then prudentiall for the *Ruling Elder*, it were better never to have meere *Ruling Elders* in the Church. Both the Presbyterians and Independents acknowledge the Divine Right of the Ruling Elder. For satisfaction of doubting unprejudiced mindes, to omit divers considerations that might be produced, the *divine right* of the *Ruling Elder* may be evinced by these three ensuing Arguments, principally drawn from three eminent Testimonies of Scripture.

Argum. 1. The first Argument for the Divine Right of the Ruling Elder in the Church of Christ, shall be drawn from *Rom.* 12. 6, 7, 8. *Having then gifts, differing according to the grace that is given to us, whether prophecy, let us propheſie according to the proportion of faith: Or ministery,* let us wait *on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: He that giveth,* let him doe it *with simplicitie;* ὁ προϊστάμενος, ἐν σπουδῇ, i. e. *He that ruleth, with diligence; he that sheweth mercy, with cheerfulneſſe.* Let the scope and contexture of this Chap-

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ter be a little viewed, and it will make way for the more cleare arguing from this place. Briefly thus. [b] The Apostle, having finished the principall part of his Epistle which was *Problematicall*, wherein he disputed about Justification, Chap. 1. to 6. Sanctification, Chap. 6, 7, 8. and Predestination, Chap. 9, 10, 11. He comes to the next branch which is more *Practicall*, about good works, Chap. 12. to 16. This twelfth Chapter is wholly *Hortatory*, he herein exhorts to divers duties, 1. More *generally*, That we should even consecrate our selves wholly to the service of God, ver. 1. That we should not conforme to the world, ver. 2. 2. More *specially* he descends to particular duties which are of two sorts, *viz.* 1. Such as concern *Ecclesiasticall officers* as Officers, ver. 3. to 9. 2. Such as concern *all Christians* in common as Christians, both towards one another and towards their very enemies, ver. 9. to the end of the Chapter. Touching Ecclesiasticall Officers, the Apostles evident scope is to urge them, not to be proud of their spirituall gifts (which in those dayes abounded) but to think soberly, self-denyingly of themselves; and to use all their gifts well. This he presseth upon them: 1. *From the nature of the Church*, which is as a naturall organicall body, wherein are many members, having their severall offices for the good of the whole body, so the members of Christs body being many, have their severall gifts and offices for the good of the whole, that the superiour should not despise the inferiour, nor the inferiour envie the superiour, ver. 3, 4, 5. 2. *From the Distribution or Enumeration of the severall kinds of ordinary standing officers* in this Organicall body the Church, who are severally exhorted duly to discharge those duties that are specially required of them in their severall functions, ver. 6, 7, 8. These offices are reduced first to two generall Heads, *viz.* *Prophecy* (understand not the extraordinary gift of fore-telling future things, &c. but the ordinary, in the right understanding and interpreting of Scripture) and *Ministry*; and the generall duties thereof are annexed, ver. 6. 7. Then these Generals are subdivided into the speciall offices contained under them, the speciall duty of every officer being severally pressed upon them; under *Prophecy* are contained 1. *He that Teacheth*, i. e. the Doctour or Teacher. 2. *He that exhorteth*,

[b] *Vid. D. Pareum in loc. & Jo. Piscator. in loc. & doctissimum Calvin. in loc. & Bez. Annot. in loc.*

exhorteth, i. e. The Pastour, ver. 7, 8. Under *Ministry* are comprized 1. *He that giveth*, i.e. the Deacon. 2. *He that ruleth*, i.e. the Ruling Elder. 3. *He that sheweth mercy*, i.e. such as were to entertain strangers, relieve the sicke, &c. Rom. 12. The current of our best Interpreters to this effect resolve this Context. So that here we have a very excellent and perfect enumeration of all the ordinary standing officers in the Church of Christ distinctly laid down. This premised, the Argument for the *divine right* of the *Ruling Elder* may be thus propounded.

Whatsoever Members of Christs Organicall Body, have an ordinary Office of Ruling therein given them of God, distinct from all other ordinary standing officers in the Church, together with Direction from God how they are to rule; They are the Ruling-Elders we seek, and that jure divino.

This *Proposition* is cleare. For in the particulars of it, well compared together, are observable, both a plaine delineation or description of the *Ruling Elders office*; and also a firme Foundation for the *Divine Right of that Office. The Ruling Elders office* is described and delineated by these severall clauses, which set out so many requisites for the making up of a Ruling Elder, *viz.* 1. *He must be a member of Christs Organicall body.* Such as *are without*; Pagans, Heathens, Infidels, &c. out of the Church, they are not fit *Objects* for Church-Government, to have it exercised by the Church upon them, the Church only *judges them that are within*, 1 Cor. 5. 12, 13. much lesse can they be fit *Subjects* of Church-government, to exercise it themselves within the Church. How shall they be officers in the Church, that are not so much as members of the Church? Besides, such as are only members of the invisible body of Christ, as the glorified Saints in Heaven, they cannot be Officers in the Church, for not the Church invisible, but only the Church or body of Christ visible is Organicall. So that every Church-officer must first be a Church-member, a member of the visible organicall body: consequently a *Ruling Elder* must be such a member. 2. *He must have an Office of Ruling in this body of Christ.* Membership is not enough, unlesse that Power of Rule be superadded thereto; for the whole office of the *Ruling Elder* is contained in the matter of *Rule*; take away *Rule*

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you destroy the very office. Now *Rule* belongs not to every member: *Salute all them that have the rule over you, and all the Saints*; Heb. 13. 24. where *Rulers* and *Saints* are made contradistinct to one another. In the body naturall all the members are not eyes, hands, &c. governing the body, some are rather governed; so in the body of Christ, 1 *Cor.* 12. 3. *This his office of Ruling must be an ordinary office*; Apostles had some power that was extraordinary, as their Apostleship was extraordinary: but when we seek for this *Ruling Elder*, we seek for a fixed standing ordinary officer ruling in the Church. 4. All this is not enough, that he be a Member of the Church, that he have an office of rule in the Church, and that office also be ordinary; but besides all these it is necessary, *That he be also distinct from all other standing officers in the Church*, viz. *from Pastours, Teachers, Deacons*; else all the former will not make up a peculiar kinde of officer, if in all points he fully agree with any of the said three. But if there can be found such an officer in whom all these foure Requisites doe meet, *viz.* That 1. *Is a member of Christs organicall body.* 2. *Hath an office of rule therein.* 3. *That office is ordinary:* and 4. *That ordinary office is distinct from all other ordinary standing offices in the Church*; this must inavoidably be that very *Ruling Elder*, which we inquire after. By this it is evident that in this Proposition here is a plaine and cleare delineation of the Ruling Elders office. Now in the next place touching *the foundation for the Divine Right of this office*; it also is notably expressed in the same Propos. while it presupposeth, 1. *That God is the Giver of this office.* 2. *That God is the Guider of this office.* For whatsoever Office or Officer God *gives* for his Church, and having given it, *Guides* and directs to the right discharge thereof, that must needs be of *divine Right*, beyond all contradiction. Thus this Propos. is firme and cogent. Now let us assume:

But ὁ προϊστάμενος, i. e. *he that ruleth, mentioned in* Rom. 12. 8. *is a member of Christs organicall body, having an ordinary office of ruling therein, given him of God, distinct from all other ordinary standing officers in the Church, together with direction from God how he is to rule.*

This Assumption (whereon the main stresse of the Argument

ment doth lye) may be thus evidenced by parts, from this Context.

1. He that ruleth ὁ προϊστάμενος, *is a member of Christs organicall body.* For 1. The Church of Christ is here compared to a Body, *We being many are one body in Christ*, ver. 5. 2. This body is declared to be organicall, *i.e.* consisting of severall Members, that have their severall offices in the body, some of Teaching, some of Exhorting, some of Ruling, &c. *For as we have many members in one body, and all members have not the same office: so we being many are one body in Christ, and every one members one of another*, &c. ver. 4, 5, 6, &c. 3. Among the rest of the members of this body, *He that ruleth* is reckoned up for one, *ver.* 5, 6, 7, 8. this is palpably evident.

2. He that ruleth ὁ προϊστάμενος, *hath an office of ruling in this body of Christ:* For 1. This word προϊστάμενος in the proper notation, [c] and use of it, both in Scriptures, and in other Greek Authors, doth signifie one that ruleth authoritatively over another (as hereafter is manifested in the III. Argum. § 2.) 2. Our best Interpreters, and Commentators doe render and expound the word προϊστάμενος generally to this effect: *e.g. Qui praest, He that is over* — Calvin, Beza, Pareus, Pagnin. *Praefectus, one set over*, Arias Montan. *Qui stat in capite; He that stands in the Head or front*; (as a Captain or Commander in the Army, to which this phrase seemes to allude) *Tremell.* out of the Syriack, *He that ruleth*; so the old Geneva Translation, and our New Translation. 3. This terme ὁ προϊστάμενος or προΐσταμι, where-ever it is used in a genuine proper sense in all the New Testament, notes Rule or Government. It is used *Metaphorically* for taking care, (as one set over any businesse) of good works; only in two places *Tit.* 3. 8. and 3. 14. *Properly* for Government which superiours have over inferiours; and that either *Domesticall*, in private families, so it is used in 1 *Tim.* 3. 4, 5, 12. or *Ecclesiasticall*, in the Church, which is the publique Family of God; in this sense it is used 1 *Thes.* 5. 12. 1 *Tim.* 5. 17. and here *Rom.* 12. 8. and these are all the places where this (προϊστάμενος, &c.) is found used in all the New Testament.

[c] See Mr *Gillespie's Aarons Rod*, &c. Book 2. chap. 9. p. 270, 271.

3. He that ruleth ὁ προϊστάμενος here, *hath an ordinary, not an extraordinary*

traordinary office of rule in the Church. For he is ranked and reckoned up in the List of Christs ordinary standing officers, that are constantly to continue in the Church, *viz. Pastours, Teachers, Deacons.* Commonly this place is interpreted to speake of the ordinary Church-officers and none other; consequently he that ruleth is such an one.

4. He that ruleth ὁ προϊστάμενος here, *is an Officer distinct from all other ordinary officers in the Church of Christ.* For in this place we have a full enumeration of all Christs ordinary officers, and yet he that ruleth is a distinct officer among them all. 1. *Distinct in name,* he only is called ὁ προϊστάμενος, *he that ruleth;* the rest have every one of them their severall distinct name, *ver.* 7,8. 2. *Distinct in his work* here appropriated to him; the Doctour, *teacheth*; the Pastour, *exhorteth*; the Deacon, *giveth,* and *sheweth mercy*; this Elder *ruleth,* as the very name προϊστάμενος signifieth, *ver.*8. compare 1 *Tim.*5.17. 1 *Cor.* 12.28. As the Elder ruleth, so he is distinct from the Deacon that hath no rule in the Church; and as he only rules, *solùm non solus praest,* so he is distinct from both Pastour and Teacher, that both Teach, Exhort and Rule; they have both power of *Order* and *Jurisdiction,* the Ruling Elder hath only power of *Jurisdiction.* 3. Finally, *he is distinct among and from them all in the particular direction here given these officers about the right discharge of their functions.* The Teacher must be exercised ἐν τῇ διδασκαλίᾳ, *in teaching*; The Pastour ἐν τῇ παρακλήσει, *in Exhortation*; The Deacon, *must give,* ἐν ἁπλότητι, *with singleneſſe*; must *shew mercy,* ἐν ἱλαρότητι, *with cheerefulneſſe:* and the Elder he must *rule,* ἐν σπουδῇ, *with diligence, studiousneſſe,* &c. Now what other solid reason can be imagined, why *he that ruleth,* should here have a *distinct name, distinct work* and imployment, and *distinct direction* how to manage this work, then this, that the holy Ghost might set him out unto us as an ordinary officer in the Church distinct from all the other standing officers here numerated? 4.

5. *God himself is the Author and Giver of this office of Him that ruleth, as well as of all the other offices here mentioned.* For, 1. All gifts and endowments in the Church in generall, and in every member in particular, they are from God, it's he that 5.

disparts and divides them as he will, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως, *as God hath measured to every one the measure of faith*, Rom. 12.3. 2. All the speciall offices, and gifts for these offices in speciall, are also from the same God, ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν, *we having therefore free-gifts according to the grace given unto us, differing*; *whether Prophecy*, &c. Rom. 12.6,7,&c. here it is plain that he distinguisheth betwixt χάριν *Grace*, and χαρίσματα *free-gifts*. By *Grace* here we are to understand that holy office or charge in the Church, which is given to any man by the grace and favour of God. And in this sense the Apostle in this very Chapter, *ver.* 3. useth the word χάριν *Grace*; *For I say, through the Grace* (διὰ τῆς χάριτος) *given to me*, i.e. through the Authority of my Apostleship, which by grace I have received, &c. *per Metonymiam efficientis*. By χαρίσματα we are to understand those *endowments* wherewith God hath freely furnished his officers in the Church for their severall offices. Now both these *Gifts*, and this *Grace*; both the endowments, and the office, are originally from God, his Grace is the fountain of them: and both the Grace of each office, and the gifts for such office relate to all these ordinary offices here enumerated, as is evident by the current and connexion of the whole Context, see *ver.* 6,7,8. consequently the *Grace*, i.e. the office of ruling which is of divine Grace, and the gifts for that office, arise from the same fountain God himself.

[d] κατὰ τὴν χάριν, &c. *i.e.* Pro munere seu officio Ecclesiastico, quod cuiq; nostrûm comm ssum est à Deo ex gratia. Metonymia efficientis, ut sup. 3. *Piscat. in loc.*

6. Finally, *God himself is the Guider and Directour of him that ruleth*; here prescribing to him how he is to rule, *viz.* ἐν σπουδῇ, *with diligence, with studiousnesse*, &c. *ver* 8. Now we may receive this as a Maxime, That of divine right may be done, for which God gives his Divine Rule how it is to be done: and that office must needs be of divine Right, which God himselfe so farre approves as to direct in his Word how it shall be discharged.

Now summe up all, ὁ προϊστάμενος, *he that ruleth*, here, 1. *Is a member of Christs organicall body.* 2. *Hath an office of ruling in this body.* 3. *This his office is not extraordinary but ordinary, standing and perpetuall.* 4. *He is an officer distinct from all other ordinary officers in the Church.* 5. *God himselfe is the Giver and Author*

Author of this office. 6. *And God himself is the Guider and Director of this office:* and then see if we may not clearly conclude;

Therefore, ὁ προϊστάμενος, *i.e.* he that ruleth, *mentioned in* Rom. 12.8. *is the ruling Elder we seek, and that* jure divino.

The Adversaries of ruling Elders muster up divers Exceptions against the alleadging of *Rom.* 12.8. for proofe of the divine Right of their office, the weakenesse of which is to be discovered, ere we passe to another Argument.

Excep. 1. This is an arguing *à genere ad speciem affirmativè,* from a generall to a speciall affirmatively. It doth not follow, becaus the Apostle here in generall mentioneth him that ruleth, therefore in speciall it must be the Ruling Elder. [e] *D. Field.*

[e] *Field of the Church, Book 5. chap. 26.*

Answ. This Exception is the same with the first Exception against the second Argument hereafter laid downe. There see. For the same Answer appositely and satisfactorily is applyable to both.

Excep. 2. But the Apostle here speakes of them that rule, but we have no where received that such Elders have Rule over the Church,——and he speakes of all that rule in the Church, who therefore would wrest this place only to Elders? *Nam non rectè quis illud verbum* προϊστάμενοι *unis attribuat presbyteris, quod pluribus est commune, i.e.* one cannot rightly attribute that word προϊστάμενοι to Elders only, which is common unto more. If these Elders be here meant, neither Pastours nor Teachers ought to Rule, for this word agrees no otherwise to him that ruleth, then the word of exhorting to him that exhorteth. [f] *Sutlive.*

[f] *Mat. Sutlivi. de Presbyterio, &c. cap. 12. pag. 72. & p. 87. edit. in Ann. 1591. in 4to.*

Answ. 1. That such Elders rule in the Church is evident, both by *Rom.* 12.8. where προϊστάμενος implyes *Rule,* as hath been shewed, and here *He that ruleth* is reckoned up amongst ordinary Church-officers, as hath been said, therefore he *rules in the Church:* these the Apostle also calls *well-ruling Elders,* καλῶς προεστῶτες πρεσβύτεροι, 1 *Tim.* 5.17. *viz.* Officers in the Church, and distinct from them *that labour in the Word and Doctrine;* as in the third Argument will appeare: yea, they are κυβερνήσεις *Governments set of God in the Church,* distinct from other officers, 1 *Cor.* 12.28.

as in the second Argument shall be evidenced: there see, therefore these Elders have *Rule.*

2. Though in this (ὁ προϊστάμενος) the Apostle speakes of *him that ruleth*, yet he speakes not of every one that ruleth. For, 1. He speakes singularly, *He that ruleth*, as of one kinde of Ruling officer; not plurally, *They that rule*, as if he had indefinitely or universally meant all. 2. He reckons up here distinct kindes of ordinary officers, Pastours, Teachers, Elders and Deacons; and Pastours and Teachers besides labouring in the Word, have power of rule, 1 *Thes.* 5. 12. *Heb.* 13. 7, 17. and ὁ προϊστάμενος, *he that ruleth*, here, is distinct from them both; and therefore this terme cannot meane all Church-Rulers, but only one kinde, *viz.* the *Ruling Elder.*

3. Though this name ὁ προϊστάμενος *he that ruleth*, be common unto more rulers in the Church, then to the meere *Ruling Elder*; yet it doth not therefore necessarily follow, that it cannot here particularly point out only the meere *Ruling Elder*, inasmuch as, *He that ruleth*, is not here set alone, (for then this objection might have had some colour) but is enumerated with other officers as distinct from them.

4. Though the *Ruling Elder* here be called ὁ προϊστάμενος, *He that ruleth*, yet this doth not exclude the Pastour from ruling: no more then when the ordinary Ministers are called Pastours and Teachers, the Apostles and Evangelists are excluded from Feeding and Teaching, in *Ephes.* 4. 11, 12. 1 *Cor.* 12. 28. This Elder is called, *he that ruleth, non quia solus, sed quia solùm regit*, i. e. *not that there is no other Ruler then he, but because he doth no other thing but rule*, others rule and preach also.

Excep. 3. If this were meant of such Elders, then these Elders were as necessary to the Church as Pastours, being given to the Church by the like reason. Consequently where these Elders are not, there is no Church; as there is no Church where the Word and Sacraments are not. g *Sutlive.*

g *Mat. Sutliv. de Presbyterio, cap.* 12. *p.* 87. *edit.* 1591.

Answ. 1. According to this Argument Deacons are as necessary as either Pastours, Teachers, or Elders, and without Deacons there should be no Church; for they are all enumerated here alike, *Rom.* 12. 7, 8. and in 1 *Cor.* 12. 28. but this would be absurd; and against Experience. 2. Though both Pastours

Paſtours and *Ruling Elders* belong to the Church by divine right, yet doth it not follow that the *ruling Elaer* is equally as neceſſary as the Paſtour; The *ruling Elder* only rules, the Paſtour both Rules and Preaches, therefore he is more neceſſary to the Church. There are degrees of neceſſity, ſome things are *abſolutely* neceſſary *ad eſſe* to the being of a Church, as Matter and Forme, *viz.* viſible Saints, and due profeſſion of Faith, and obedience to Chriſt, according to the Goſpel. Thus it's poſſible a Church may be, and yet want both Deacons, Elders, and Paſtours too, yea and Word and Sacraments for a time: ſome things are only *reſpectively* neceſſary *ad bene eſſe*, to the well being of a Church; thus officers are neceſſary, yet ſome more then others, without which the Church is lame, defective, and miſerably imperfect.

Except. 4. Should Ruling Elders here be meant, then Deacons that obey, ſhould be preferred before the Elders that rule. [h] *Sutlive.*

[h] *Mat. Sutliv. de Presbyterio, cap. 12. p. 72. & p. 87. edit. 1591.*

Anſw. Priority of order is no infallible Argument of Priority of worth and dignity; as is evidenced in Anſw. to the third Exception againſt Arg. II. there ſee; we finde *Priſcilla* a woman named before *Aquila* a man, and her husband, *Act.* 18.18. *Rom.* 16.3. 1 *Tim.* 4. 19. is therefore the woman preferred before the man? the wife before the husband? And again, *Aquila* is ſet before *Priſcilla*, Act. 18.2,26. 1 Cor. 16.19. to let us ſee that the holy Ghoſt indifferently ſpeakes of ſuperiour and inferiour before one another.

Except. 5. But here the Apoſtle ſpeaketh of divers gifts and graces, for ſo χαρίσματα διάφορα (i.e. *differing gifts*) do import, not of divers offices: for then they might not concurre in one man, and conſequently neither might the Prophet *teach*, nor *exhort*, nor the Deacon *diſtribute*, nor *ſhew mercy*. Many gifts may be common in one man, many offices cannot; —— which of theſe gifts in the Apoſtles times was not common as well to the people as to the Paſtours; and to women as well as to men? &c. [i] *Bilſon.*

[i] *Bilſon's Perpet. Government of Chriſts Church, chap. 10. p. 136, 137, 138. printed in An. 1610.*

Anſw. Divers conſiderations may be propounded to diſcover the vanitie of this Exception: chiefly take theſe three.

1. There is no sufficient Reason in this Exception, proving the Apostle here to speake only of divers gifts and Graces, and not of divers offices also. For, 1. This is not proved by that expression [χαείσματα—διάφορα, i. e. *differing gifts*, ver. 6.] for these differing gifts are not here spoken of abstractly and absolutely without reference to their subjects, but relatively with reference to their subjects wherein they are, *viz.* in the severall officers, *ver.* 7. 8. and therefore as the Apostle mentions χαείσματα διάφορα *the differing gifts*, so here tells us in the same sixth verse, that we have these *different gifts*, κατὰ τὴν χάειν τὴν δοθεῖσαν ἡμῖν, *according to the Grace given unto us*, *i. e.* according to the office given unto us of Gods grace, (as hath been manifested) after which immediately is subjoyned an enumeration of offices. 2. Nor is this proved by the inference made, upon the granting that divers offices are here meant, *viz.* [*Then they might not concurre in one man, the Prophet might not teach nor exhort, &c. many gifts may be common in one man, many offices cannot.*] For who is so little versed in Scriptures but he knowes that Apostles, Pastours, Elders, Deacons, are distinct officers one from another? yet all the inferiour offices are virtually comprehended in the superiour, and may be discharged by them; Elders may *distribute* as well as Deacons, and beyond them, *rule*: Pastours may *distribute and rule* as well as Deacons and Elders, and beyond both *Preach, dispense Sacraments, and ordain Ministers*: Apostles may doe them all, and many things besides extraordinary: Much more may the Prophet *teach and exhort*, and the Deacon *distribute and shew mercy*; these being the proper acts of their office. 3. Nor finally is this proved by that suggestion, *that all these gifts in the Apostles times were common to all sorts and sexes, women as well as men*; as he after takes much paines to prove, but to very little purpose. For not only in the Apostles times, but in our times also, all Christians may teach, exhort, distribute, shew mercy, &c. *privately, occasionally, vinculo charitatis & jure fraternitatis, by bond of Charitie and law of fraternity* towards one another mutually: but may not teach, exhort, rule, distribute, &c. *virtute officii & authoritativè*. i. e. *authoritatively by vertue of their office*, so as to give themselves wholly to such imployments, which is the thing

thing here intended; yet it is worth obſerving how farre *Bilſon* was tranſported againſt *Ruling Elders*, that rather then yeeld to their office, he will make all theſe gifts common to all ſorts and ſexes, men and women. This is new Divinity, *all ſorts and ſexes may both preach and rule.* Let *Bilſon* have the credit of ſymbolizing with the *Separatiſts*, if not of tranſcending them.

2. Here is good ground in the Context to make us thinke that the Apoſtle here ſpoke of diſtinct Church-officers, and not only of diſtinct gifts. For, 1. In the *Protaſis* of the Similitude of a naturall body, (whereunto here the Church is paralleled) he ſpeakes of diſtinct members, having diſtinct offices, *ver.* 4. *For as we have many members in one body, and all members have not the ſame office,* (πλῶ ἀύλῶ πρᾶξιν, *eundem actum, the ſame act,* Pagn. *the ſame action,* Bez. Trem. Piſcat.) 2. In His *Apodoſis* or accommodation of this ſimilitude, he ſpeakes not only of *Gifts*, which he cals χαρίσματα, but alſo of offices according to which theſe gifts are given, which he calls χάριν *Grace*, ver. 6. (as was noted.) This *Grace* given, or this Office given of grace is branched out firſt into two generall Heads, *viz. Prophecy* and *Miniſtry*, ver. 6, 7. Then theſe Generalls are ſubdivided into the ſpeciall offices contained under them, *viz.* under *Prophecy*, the Teacher, *he that teacheth*; and the Paſtour, *he that exhorteth:* under *Miniſtry*, the Deacon, *he that diſtributeth, that ſheweth mercy:* and the Ruling Elder, *he that ruleth.* Now there is in the text juſt ground for this Reſolution of the Text, in making *Prophecy* and *Miniſtry* Generals, and all the reſt ſpeciall kindes of officers; for as much as *Prophecy* and *Miniſtry* are expreſſed abſtractly, εἴτε προφητείαν —— εἴτε διακονίαν, *whether* **Prophecy**, (not, whether we be **Prophets**:) *whether* **Miniſtry** (not, whether we be **Deacons, Miniſters:**) and both *Prophecy* and *Miniſtry* are put in the accuſative Caſe: and both of them have relation and are joyned unto the Participle of the Plurall number ἔχοντες, intimating that divers doe ſhare in *Prophecy*, Paſtour and Teacher: divers in *Miniſtry*, Deacon and Ruling Elder. But all the other are expreſſed concretely, and in the Nominative caſe, and in the Singular number, and to every of them the

the single Article (ὁ) is prefixed; ὁ διδάσκων— ὁ παρακαλῶν— ὁ μεταδιδοὺς —ὁ προϊστάμενος— ὁ ἐλεῶν. i.e. *He that teacheth — He that exhorteth— He that giveth— He that ruleth— He that sheweth mercy.* Hence we have great cause to count *Prophecy* and *Ministry* as *genera*, generalls; all the rest as *species*, speciall offices under them.

[k] Quod in genere dixerat, peculiariter sacris muneribus applicat, in quibus periculosiùs peccatur. Ea verò distribuit in duo genera; Prophetarum videlicet, & Diaconorum; & rursus Prophetas in Doctores, & in Pastores dividit. Diaconos autem triplices facit; Nempe ærarii Ecclesiastici veluti Quæstores, quos propriè vocant Diaconos: Disciplinæ Moderatores, qui Seniores sive Presbyteri vocantur: & propiùs curandis ipsis pauperibus servientes, cujusmodi erat viduarum collegium. *Bez. in loc. in Annot. Minor. Marginal.* Primùm proponit duo genera spiritualium donorum, & officiorum Ecclesiasticorum, Prophetiam & Ministerium: Prophetiæ nomine intelligens facultatem interpretandi Scripturas; deinde utriusque illius generis species exponit, Prophetas quidem distinguens in Doctores, & eos qui exhortantur, *i. e.* Pastores, Ministros verò in eos qui distribuunt, *i. e.* Diaconos; & eos qui præsunt, *i. e.* Seniores, seu Presbyteros, seu Gubernatores; & eos qui miserentur, *i. e.* pauperum & maximè agrotorum curatores, quale tunc erat viduarum collegium, ut videre est 1 Tim. 5. 9. *Piscat. in Rom.* 12.— Altera Pars est Sanctio Apostolica de recto usu donorum & functionum in Ecclesia, v. 3. usque ad 9. Primò generalis —— Deinde specialis de modo rectè administrandi functiones Ecclesiasticas, tum Prophetiæ, v. 6. tum Diaconiæ: & Prophetiæ quidem. Tum circa Doctrinam, quæ est Doctorum, v. 7. Tum circa Exhortationem, quæ est Pastorum. Diaconiæ autem, circa Distributionem bonorum Ecclesiæ, quæ est Quæstorum ærarii; Tum circa Gubernationem, quæ est Presbyterorum; tum denique circa curam Pauperum, quæ est eleemosynariorum, v. 8. *D. Pareus in Rom.* 12.

Argum. 2. The second Argument for the Divine Right of the *Ruling Elder* shall be grounded upon 1 *Cor.* 12. 28. *And God hath set some in the Church, first Apostles, secondly Prophets, thirdly Teachers, afterwards Powers, then gifts of Healing, Helps, Governments, Kinds of Tongues.* God in the first founding of Christianity and of the Primitive Churches bestowed many eminent gifts upon divers Christians; The Church of *Corinth* greatly excelled in such gifts, 1 *Cor.* 1. 5, 7. Hence their members gifted, grew spiritually proud, and despised their brethren; To correct which abuse of gifts, and direct them to the right use thereof for the common profit of all, is the chiefe scope of this

Chapter,

Chapter, see ver. 7. *The manifestation of the Spirit is given to every man to profit withall.* For, 1. All their gifts flow from one and the same fountain, the Spirit of God, therefore should be improved for the common good of all, especially considering no one man hath all gifts, but severall men have severall gifts, that all might be beholding to one another, *ver.* 8. to 11. 2. The whole Church of Christ throughout all the world is but one body, and that body organicall, having severall members therein placed for severall uses, as eyes, hands, &c. wherein the meanest members are usefull and necessary to the highest; therefore all members should harmoniously lay out their gifts for the good of the whole body, without jarres or divisions, *ver.* 12, 13. to 28. 3. All the severall officers, whether extraordinary or ordinary, though furnished with severall gifts and severall administrations, yet are placed by one and the same God, in one and the same generall Church; and therefore should all levell at the benefit of the whole Church, without pride, animosities, divisions, &c. *ver.* 28. to the end. These things being briefly premised for the clearing the contexture and scope of the Chapter, we may thus argue from *ver.* 28.

Whatsoever officers God himself, now under the New Testament, hath set in the Church as Governours therein, distinct from all other Church-Governours, whether extraordinary or ordinary; they are the Ruling Elders (we inquire after) and that jure divino.

This Proposition is so cleare and evident of it self, that much needs not to be said for any further demonstration of it. For what can be further desired for proof that there are such distinct officers as *Ruling Elders* in the Church of Christ, and that of *divine right*: then to evince, 1. *That there are certain officers set of God in the Church as Governours therein.* 2. *That those officers so set of God in the Church, are set in the Church under the New Testament*, which immediately concernes us, and not under the Old Testament. 3. *That these officers set of God as Governours in the Church of the New Testament, are distinct from all other Church-governours, whether extraordinary or ordinary?* For, by the third of these, we have a distinct Church-officer delineated, and particularized: by the second we have this

distinct Church-officer limited to the time and state of the Church only under the New Testament, which is our Case: and by the first of these we have this distinct New-Testament officer's Ruling power in the Church, and the divine right thereof evidently demonstrated, by Gods Act in *setting him there* in this capacity; see Part 1. CHAP. VI. p. 28, 29. so that by all put together, the consequence of this *Major Proposition* seemes to be strong and unquestionable.

But the Governments named in 1 Cor. 12. 28. *are officers which God himself now under the New Testament hath set in the Church as Governours therein, distinct from all other Church-Governours, whether extraordinary or ordinary.*

This *Assumption* is wholly grounded upon and plainly contained in this text, and may thus be evidenced by parts.

1. *The Church here spoken of* [ἐν τῇ Ἐκκλησίᾳ, in the Church] *is the Church of Christ now under the New Testament.* For, 1. The Church here mentioned, *ver.* 28. is the same with that ONE BODY mentioned *ver.* 12, 13. of this Chapter, as the whole contexture and coherence of the Chapter evinceth; But that ONE BODY denotes not the Church of God under the Old Testament, but only the Church of Christ under the New Testament, partly in as much as it is counted the Church of Christ, yea (so intimate is the union betwixt Head and members) it is called CHRIST, *so also is CHRIST*, ver. 12. (*viz.* not Christ *personally* considered, but Christ *mystically* considered, as comprehending head and body;) now this denomination of the Church, *viz.* Christ, or the Church of Christ, &c. is peculiar to the Church under the New Testament: for where in all the Scripture is the Church of God under the Old Testament called *the Church of Christ*, &c? and partly in as much as all, both Jewes and Gentiles, are incorporated joyntly into this ONE BODY, and coalesce into one Church: *For by one spirit are we all baptized into one Body, whether Jewes or Gentiles, whether bond or free* — 1 Cor. 12. 13. Now this union or conjunction of Jewes and Gentiles into one body, one Church, is only done under the New Testament, see *Ephes.* 2. 11. to the end of the Chapter. 2. The officers here mentioned to be set in this Church, are onely the New

New Testament officers, *ver.*28. 3. The scope of the whole Chapter is to redresse abuses of spirituall gifts in the Church of *Corinth*, which was a Church under the New Testament; and therefore it would have been too remote for the Apostle to have argued from the severall distributions of gifts peculiar to the officers or members of the Church under the Old Testament.

2. *The Governments here mentioned are officers set in this Church as Governours, or Rulers therein. Hath set some in the Church, first Apostles— Governments* κυβερνήσεις. For clearing of this, consider the Enumeration here made; the Denomination of these Officers, *Governments*; and the Constitution or placing of these *Governments* in the Church. 1. The Enumeration here made, is evidently an Enumeration of severall sorts of Church-officers, some extraordinary to dure but for a time, some ordinary to continue constantly in the Church; to this the current of Interpreters doth easily subscribe: and this the text it self plainly speaks, *partly, if we look at the Matter, viz.* the severall officers enumerated, which are either *Extraordinary*, these five, *viz. Apostles, Prophets, Powers* or *Miracles, Gifts of Healing*, and *Kindes of Tongues*; these continued but for a season, during the first founding of Christian Churches; (the proper and peculiar work of these extraordinary officers what it was, is not here to be disputed.) Or *Ordinary*, these three, *viz. Teachers* (there's the Preaching Elder), *Governments* (there's the Ruling Elder), *Helps* (there's the Deacon); these are the officers enumerated, and however there be some other officers elsewhere mentioned, whence some conceive this Enumeration not to be so absolutely perfect, yet this is undoubtedly evident, that it is an Enumeration of officers in the Church: *Partly this is evident, if we look at the Manner of the Apostles speech*, which is in an Enumerating form, *viz.* πρῶτον, δεύτερον, τρίτον, ἔπειτα, & εἶτα, *i.e.* first, secondly, thirdly, afterwards, then: *and partly it is evident, that he intended to reckon up those officers that were distinct* from all other parts of the mysticall body of Christ, by his Recapitulation, *Are all Apostles, are all Prophets*, &c? *ver.*29, 30. *i.e.* not all, but only some members of the body are set apart by God to beare

these offices in the Church. Now if there be here a distinct Enumeration of distinct officers in the Church, as is evident; then consequently [*Governments*, κυβερνήσεις] must needs be one of these distinct Church-officers, being reckoned up among the rest: and this is one step, that *Governments* are in the Roll of Church-officers enumerated. 2. The Denomination of these Officers [*Governments*, κυβερνήσεις] evidenceth that they are *Governing-officers*, vested with *Rule* in the Church. This word (as hath been noted in CHAP. II. *p.* 38.) is a Metaphor from Pilots or Shipmasters governing of their Ships by their Compasse, Helme, &c. *James* 3.4. (who is hence called κυβερνήτης, *Governour, viz.* of the ship, *Act.* 27.11. *Rev.* 18.17.) and it notes such officers as sit at the Sterne of the vessell of the Church, to governe and guide it in spirituals according to the will and minde of Christ: *Governments* the abstract, is put for *Governours* the concrete: this name of *Governments* hath ingraven upon its forehead an evident Character of *power for governing*. But this will be easily granted by all. All the doubt will be, whom the Apostle intended by these *Governments*? Thus conceive, *Negatively*, these cannot be meant, *viz.* [1] *Not Governours in generall*, for, besides that a generall exists not but in the particular kindes or individuals thereof, a member of a body in generall exists not but in this or that particular member, eye, hand, foot, &c. besides this, it is evident, that Christ hath not only in generall appointed *Governours* in his Church, and left particulars to the Churches or Magistrates determination, but hath himself descended to the particular determination of the severall kinds of officers which he will have in his Church; compare *Ephes.* 4. 7, 11, 12. 1 *Cor.* 12.28. *Rom.* 12.7, 8. though in the Ordinance of Magistracy God hath only setled the Generall, but for the Particular kinds of it, whether it should be Monarchicall, &c. that is left to the Prudence of severall Common-wealths to determine what is fittest for themselves. See Part 2. CHAP. IX. [2] *Not Masters of Families*: For all families are not in the Church, Pagan families are without: No family as a family is either a Church or any part of a Church (in the notion that Church is here spoken of;) and though Masters of families be Governours in their own

own houſes, yet their power is not *Eccleſiaſticall*, but *Oeconomicall* or *Domeſticall*, common to Heathens as well as Chriſtians. *3 Not the* [1] *Politicall Magiſtrate*, for the Reaſons hinted Part 1. CHAP. I. *p.*3,4. See alſo Part 2. CHAP. IX. and for divers other Arguments that might be propounded. *4 Not the Prelaticall Biſhops*, pretending to be an Order above Preaching Presbyters, and to have the Reines of all Church-government in their hands only. For, in Scripture language *Biſhop* and *Preſbyter* are all one Order, (theſe words being only *Synonyma's* of the ſame officer;) this is evident by comparing *Tit.*1.5. with *ver.*7. now if there be no ſuch Order as *Prelaticall Biſhops*, conſequently they cannot be Governments in the Church. *5 Not the ſame with Helps*, as the former corrupt impreſſions of our Bibles ſeemed to intimate, which had it thus, [*Helps in Governments*] which ſome Neotericks ſeeme to favour; but this is contrary to the originall Greek, ἀντιλήψεις, κυβερνήσεις, *Helps, Governments*; contrary to the ancient *Syriack* verſion, which hath it thus (as *Tremell.* renders it) *& opitulatores, & gubernationes — and Helpers, and Governments:* and therefore this groſſe corruption is well amended in our late printed Bibles. *Helps, Governments*, are here generally taken by Interpreters, for two diſtinct officers. *6 Nor finally can the Teaching Elder here be meant*; for that were to make a needleſſe and abſurd Tautology, the Teacher being formerly mentioned in this ſame verſe. Conſequently, by [*Governments*] here what can be intended, but ſuch a kind of officer in the Church as hath *Rule* and *Government* therein, diſtinct from all Governours fore-mentioned? and doth not this lead us plainly to the *Ruling Elder?*

[1] *That the Magiſtrate cannot be here meant, ſee fully evinced in* M[r] *Gillespie's Aarons Rod,* &c. Book 2. chap. 6. *p.*218. to 224. and alſo ch.9. *p.*284.

3. *Theſe Governments thus ſet in the Church, as Rulers therein, are ſet therein by God himſelf; God hath ſet* (ἔθετο ὁ Θεὸς) *ſome in the Church, firſt Apoſtles — Governments — God hath ſet, put, made, conſtituted,* &c. (as the word imports,) *in the Church.* What hath God *ſet in the Church?* viz. *Apoſtles — and Governments*, as well as Apoſtles themſelves. The verb (ἔθετο) equally relates to all the ſorts of officers enumerated. And is not that officer in the Church *jure divino*, which God himſelf,

by his own Act and Authority, *sets therein?* Then doubtlesse these *Governments* are of *divine right.*

4. Finally, *These Governments set in the Church under the New Testament as Governours therein, and that by God himself, are distinct from not only all Governing officers without the Church* (as hath been shewed) *but also from all other Governing officers within the Church.* For, here the Apostle makes a notable Enumeration of the severall sorts of Church-officers both *Extraordinary* and *Ordinary*, viz. eight in all. Five of these being extraordinary, and to continue but for a season, for the more effectuall speeding and propagating of the Gospell of Christ at first, and planting of Christian Churches, viz. *Apostles, Prophets, Powers, Gifts of Healings, Kindes of Tongues:* Three of these being Ordinary, and to be perpetuated in the Church, as of continuall use and necessity therein, viz. *Teachers, Governments,* [*i.e.* Ruling Elders], and *Helps* [*i.e.* Deacons, who are to help and relieve the poore and afflicted.] This is the Enumeration; It is not contended, that it is absolutely and compleatly perfect, for that some officers seeme to be omitted, and left out, which elsewhere are reckoned up, *Ephes.* 4. 11. *Rom.* 12. 7, 8. *Evangelists* are omitted in the list of extraordinary officers: and *Pastours* are left out of the Roll of the Ordinary officers: And yet some conceive that *Pastours* and *Teachers* point not out two distinct sorts of officers, but rather two distinct acts of the same officers; and if this will hold, then *Pastours* are sufficiently comprized under the word *Teachers:* yea, [m] some think that both *Evangelists* and *Pastours* are comprehended under the word *Teacher.* But however, be it how it will, these two things are evident: [1] That this Enumeration (though *Evangelists* and *Pastours* be left out) is the fullest and compleatest Enumeration of Church-officers which in any one place is to be found throughout all the New Testament. [2] That though we should grant this defect in the Enumeration, yet this is no way prejudiciall to the present Argument,

[m] Doctores. Ad Ephes. 4. 11. tertio loco ponit Evangelistas, quarto Pastores & Doctores. Hic igitur una *Doctorum* voce comprehendit omnes qui in verbo laborabant; quique docendi munus in Ecclesia ordinarium sustinebant, Evangelistæ, Episcopi, Pastores, Doctores Presbyteri appellati. *Pareus in* 1 *Cor.* 12. 28.

Argument, that *Governments* here mentioned are *Ruling officers in the Church, distinct from all other Church-officers that have rule*; For they are plainly and distinctly recited as distinct kinds of officers, distinct from Apostles, from Prophets, from Teachers, from all here mentioned. And thus [n] Interpreters commonly expound this place, taking *Governments* for a distinct kinde of Church-officer from all the rest here enumerated.

[n] Gubernationes] Qui hoc dono sunt ornati, apti sunt ad regendum, & politica recte prudenterque noverunt tractare. Nam & Ecclesia Christi suam πολιτείαν habet. Et quia unus pastor omnia per seipsum obire non potest, adjungebantur ei antiquitùs ex populo aliqui seniores periti & scientes rerum spiritualium, qui erant Parochiæ quodammodo Senatus. Hi unà cum Pastore deliberabant de Ecclesiæ curâ atque instauratione. Cujus rei Ambrosius super Epist. ad Tim meminit. Inter istos Pastor nequaquam potestate tyrannica, sed ceu Consul Senatoribus anteibat. *Pet. Martyr. in* 1 *Cor.* 12. 28. Gubernationes, Græc. κυβερνήσεις. de quibus Rom. 12. 8. ὁ προϊστάμενος, qui præest, præsit cum diligentia; sic vocat haud dubiè Seniores, qui præsides erant disciplinæ. Habuit enim primitiva Ecclesia suum Senatum, qui plebem in morum honestate contineret: cum interim Apostoli & Doctores Doctrinæ vacarent. Indicat id non obscurè Apostolus ad Timotheum, 1 Tim. 5. 17. ubi duos Presbyterorum Ordines constituit. Gubernatores ergo hi non erant Principes, aut Prætores gladio armati; sed Presbyteri, gravitate, experientia, authoritate præ cæteris pollentes, consensu Ecclesiæ è medio cœtus delecti, qui pastores in Gubernanda Disciplina juvarent vel sublevarent. *D. Pareus in* 1 *Cor.* 12. 28. Κυβερνήσεις, *i. e.* Seniores qui gubernant Ecclesiam Sanctâ Disciplinâ. *Piscat. in locum.* Gubernationes] Seniorum ordinem declarat, qui Disciplinæ Ecclesiasticæ custodes erant. *Bez. in loc.* Gubernationes] Interpretor Seniores, qui præsides erant Disciplinæ. Habuit enim prima Ecclesia suum senatum, qui plebem in morum honestate contineret; quod indicat Paulus alibi, 1 Tim. 5. 17. cum duplicem ordinem Presbyterorum ponit. Ergo Gubernatio ex Presbyteris constabat, qui gravitate, experientiâ, authoritate præ cæteris valebant. *Calv. in* 1 *Cor.* 12. 28. *whom Pareus, fore-cited, doth evidently follow.*

Now summe up all that hath been made good for the proof of the Assumption; It is evident, 1 *That the Church here spoken of is the Church of Christ now under the New Testament.* 2 *That the Governments here mentioned, are officers set in this Church* (not out of the Church) *as Rulers governing therein.* 3 *That these Governments set as Rulers or Governours in this Church, are set there not by man, but by God himself, God hath set in the Church—Governments.* 4 And finally, *That these Governments thus set in the Church, are distinct, not only from all Governours out of the Church, but also from all Governing officers within the Church.* And if all this laid together will not clearely evince the *divine*

Right

Right of the *Ruling Elder*, what will? Hence we may strongly conclude:

Therefore these Governments in 1 Cor. 12.28. *are the Ruling Elders (we inquire after) and that* jure divino.

Now against the urging of 1 *Cor.* 12.28. for the proofe of the *Divine Right* of *Ruling Elders*, divers exceptions are made, which are to be answered before we passe to the third and last Argument.

Excep. 1. *The Allegation* of this place *is too weak to prove the thing in Question. For will any man that knoweth what it is to reason, reason à Genere ad speciem affirmativè, that is, from the generall to the particular and speciall affirmatively? or will ever any man of common sense be perswaded that this consequence is good; There were Governours in the Primitive Church mentioned by the Apostles—therefore they were lay-governours? Surely I thinke not.*

° *D. Field of the Church, Book 5. cha. 26.*

Thus ° *Field.*

Answ. This Exception hath a confident flourish of words, but they are but words. It may be refelled, 1. *By way of Concession*, That to argue indeed from a Generall to a Speciall, is no solid reasoning; as, This is a Kingdome, therefore it is *England*; this is a City, therefore it is *London*; The Apostle mentions *Governments* in the Primitive Church, therefore they are *Ruling Elders*: this were an absurd kind of reasoning. 2. *By way of Negation*, Our reasoning from this text for the *Ruling Elder*, is not *à Genere ad speciem affirmativè, from the Generall to a Speciall affirmatively*, there are *Governments* in the Church, therefore *Ruling Elders:* but this is our arguing, *These Governments here mentioned in* 1 *Cor.* 12.28. *are a speciall kinde of Governing officers, set of God in the Church of Christ now under the New Testament, and distinct from all other Church-governours whether extraordinary or ordinary: and therefore they are the Ruling Elders (which we seek after) and that jure divino.* So that we argue *ab Enumeratione specierum affirmativè.* i.e. *from the Enumeration of severall kinds of Church-officers affirmatively*; Here is an Enumeration or Roll of divers kinds of Church-officers of divine Right, *Governments* are one kinde in the Roll, distinct from the rest; therefore *Governments* are of divine

vine Right. Consequently *Ruling Elders*, for none but they can be these *Governments* as hath been proved in the Assumption. If the Apostle had here mentioned *Governments* only, and none other kinde of Church-officers with them, there had been some colour for this exception, and some probability that the Apostle had meant *Governours in generall and not in speciall*: but when the Apostle sets himself to enumerate so many speciall kindes of officers, *Apostles Prophets, Teachers*, &c. how farre from reason is it to think that in the midst of all these specials, *Governments* only should be a generall? 3. As for Dr *Fields* twitting term of *Lay-governours* or *Lay-Elders*, which he seems in scorn to give to *Ruling-Elders*; it seemes to be grounded upon that groundlesse distinction of the Ministry and people into κλῆρον & λαὸν, *Clergy* and *Laity*: which is justly rejected by sound Orthodox [p] Writers, as not only without but against the warrant of Scripture, κλῆρος being no where appropriated to the Ministry only, but commonly attributed to the whole Church, 1 *Pet.* 5.2,3. The Scripture term given to these officers is πρεσβύτερος πρεσβύτεροι, i.e. *Ruling Elders*, 1 Tim. 5.17. and so farre as such, (though they be elected from among the people) they are *Ecclesiasticall officers*.

[p] *Calv. in 1 Pet. 5.2,3. Vid. etiam Jacob. Laurent. Commentar. in 1 Pet. 5.2,3. ubi fusiùs de hac distinct. disserit. p. 321. ad 325.*

Excep. 2. But it is not said here *Governours* in the Concrete, as *Apostles, Prophets, Teachers* are mentioned concretely, which are distinct officers: but it is said *Governments*, κυβερνήσεις in the abstract, to note faculties, not persons. The text may be thus resolved; The Apostle first sets down three distinct Orders, *Apostles, Prophets*, and *Teachers*: then he reckons up those common gifts of the holy Ghost (and among the rest the gift of *Governing*) which were common to all the three. So that we need not here make distinct orders in the Church, but only distinct gifts which might be in one man. [q] *Sutlive*, and *Bilson* consent in this exception.

[q] *Mat. Sutliv. de Presbyterio, cap. 12. p. 71. & 87. edit. Lond. An.* 1591. *Bilson's Perpet. Government of Christs Church, chap. 10 p. 141. in 4to. printed in An.* 1610.

Answ. 1. As the *Apostles, Prophets*, and *Teachers* are here set down *concretely* and not abstractly, and are confessed to be three distinct orders enumerated: so all the other five though set down *abstractly*, are (by a *Metonymie of the Adjunct* for the *Subject*) to be understood concretely, *Helps* for *Helpers*; *Governments* for *Governours*, &c. otherwise we shall here charge the

Apostle with a needlesse impertinent Tautology in this Chapter, for he had formerly spoken of these gifts abstractly, *ver.* 8, 9,10. as being *all given for to profit* the Church *withall*, ver.7. but here *ver.*28,29,30. he speakes of these gifts as they are in severall distinct subjects, for the benefit of the organicall body the Church; else what saith he here, more then he said before? 2. That all these eight here enumerated, one as well as another, do denote not *distinct offices* or *acts* of the same officer, but *distinct officers* having distinct administrations, and distinct gifts for those administrations, is evident, partly *by the Apostles forme of Enumeration*, πρῶτον, δεύτερον, τρίτον, ἔπειτα, & εἶτα, i.e. *first, secondly, thirdly, afterwards, then* or *furthermore:* if he had intended only three sorts of officers, he would have stopped at *thirdly*, but he goes on in an enumerating way, to shew us, those that follow are distinct officers as well as those that go before; partly, *by the Apostles recapitulation*, ver.29,30. which plainly points out different officers, persons not gifts, besides those three: *Are all Apostles? are all Prophets? are all Teachers?* (and here he stops not, but reckons on) *are all workers of Miracles? have all the gifts of Healing?* &c. If it should be replyed, But he doth not adde, *Are all Helps? are all Governments?* therefore these are not to be counted distinct officers from the rest; otherwise why should the Apostle thus have omitted them, had there been any such distinct officers in the Church in his time? *It may be rejoyned.* These two officers *Helps* and *Governments* are omitted in the Recapitulation, *ver.*29,30. not that the Church then had no such officers, for why then should they have been distinctly mentioned in the Enumeration of Church-officers, *ver.*28? But either, 1. For that *Helps* and *Governments* were more inferiour ordinary officers, and not furnished with such extraordinary, or at least, eminent gifts as the other had, (which they abused greatly to pride, contention, schisme, and contempt of one another, the evils which the Apostle here labours so much to cure) and so there was no such danger that these *Helps*, and *Governments* should runne into the same distempers that the other did. Or, 2. For that he would instruct these *Helps* and *Governments* to be content with their own stations and offices (without strife and emulation) though

r. Mr. *Coleman's brotherly Examinat. Re-examined. p.*20.

though they be neither *Apostles*, nor *Prophets*, nor *Teachers*, nor any of the other enumerated, which were so ambitiously coveted after; and the last verse seemes much to favour this consideration, *but covet earnestly the best gifts, viz.* which made most for edification, not for ostentation. *Vid. Calv. in loc.*

Except. 3. But *Helps* here are placed before *Governments*, therefore it is not likely that *Governments* were the *Ruling Elders*; *Helps*, i.e. *Deacons*, which is an inferiour office, seeming here to be preferred before them. [f] *Sutlive.*

Answ. This followes not. Priority of Order is not alwayes an Argument of Priority of worth, Dignity, or Authority. Scripture doth not alwayes observe exactnesse of order, to put that first which is of most excellency; Sometimes the *Pastour* is put before the *Teacher*, as *Ephes.* 4. 11. sometimes the *Teacher* before the *Pastour*, as *Rom.* 12. 7, 8. *Peter* is first named of all the Apostles, both in *Matth.* 10. 2. and in *Act.* 1. 13. but we shall hardly grant the *Papists* arguing thence to be solid, *Peter* is first named, therefore he is *Princeps & Caput Apostolorum*, the chief and head of all the Apostles; no more can we count this any good consequence, *Helps* are set before *Governments*, therefore *Governments* are officers inferiour to *Helps*, consequently they cannot be *Ruling Elders*, this were course Logick.

[f] *Praeterea non suo loco, sed post* ἀντιλήψεις *quas illi Diaconos interpretantur, collocantur* κυβερνήσεις, *i. illis interpretantibus, Presbyteri. Mat. Sutliv. de Presbyterio, &c. cap.* 12 *p.* 72. *&* 87. *edit. Lond. Ann.* 1591.

Except. 4. But the word *Governments* is generall, and may signifie either *Christian Magistrates*, or *Ecclesiasticall Officers*, as *Archbishops*, *Bishops*, or whatsoever other by lawfull Authority are appointed in the Church. [t] *Whitgift.* And some of the Semi-Erastians of our times, by *Governments* understand the *Christian Magistracy*, holding the Christian Magistracy to be an Eccleasiasticall Administration. [u] *Mr Coleman.*

[t] *Whitgift. Anst. to Admon. p.* 114, 115.

[u] *Mr Coleman in his Brotherly Examination Re-examined, p.* 20.

Answ. 1. *Governments*, i. e. *Governours* (though in it self and singly mentioned, it be a generall, yet) here being enumerated among so many specialls, is speciall, and notes the speciall kinde of *Ruling Elders*, as hath been proved. 2. As for *Archbishops*, and *Diocesan Bishops*, they are notoriously known to be, as such, no officers set in the Church by God, but meerly by the invention of man, therefore they have no part nor lot in this businesse, nor can here be meant. And if by

others, by lawfull authority appointed in the Church, they meane those officers that God appoints, well: if those whom man sets there without God, as *Chancellours*, *Commissioners*, &c. such have as much power of Government in the Church, as they are such, as *Archbishops*, and *Bishops*, *viz.* just none at all by any *divine warrant*. 3. Nor can the Civill *Christian Magistrate* here be implyed, [1] Partly, *because this is quite besides the whole intent and scope of this Chapter*, treating meerly upon spirituall Church-matters, not at all of secular Civill matters; *viz.* of spirituall gifts for the Churches profit, *ver.* 1. to 12. Of the Church her selfe as one Organicall body, *ver.* 12. to 28. and of the officers which God hath set in this Organicall body, *ver.* 28. &c. Now here to croud in the *Christian Magistrate*, which is a meere Politicall Governour, into the midst of these spirituall matters, and into the Roll of these meerly Ecclesiasticall officers, how ἄτοπον, how absurd is it? [2] Partly, *because the Magistrate, as such, is not set of God in the Church, either as a Church-officer, or as a Church-member*, as hath been demonstrated formerly CHAP. IX. *p.* 70. &c. and though he become a *Christian*, that adds nothing to the authority of his *Magistracy*, being the priviledge only of his *person*, not of his *office*. 3 Partly, *because when this was written to the Corinthians, the Apostle writes of such Governments as had at that time their present actuall being and existence in the Church*: and neither then, nor divers hundreds of yeares after, were there any *Magistrates Christian*, as hath been evidenced *Chap.* 9.

Who desire more full satisfaction touching this poore and empty glosse, that the *Civill Magistrate* should be meant by these *Governments*, let them consult Mr *Gillespies* elaborate Treatise called *Aarons Rod Blossoming*, Book 2. chap. 6. p. 218. to 224.

[1] *Bilson's Perpetuall Government of Christs Church, chap.* 10. *p.* 140, 141. *printed in Ann.* 1610. *in* 4to.

Excep. 5. *Teachers are here expressed, but Pastours omitted; and therefore well might Governours be mentioned in stead of Pastours.* They are × *Bilson's* words.

Anſ. 1. Then according to his judgement *Pastours* were a distinct kinde of officers from *Teachers*, otherwise the naming of *Teachers* would have sufficiently imply'd *Pastours*, without the addition of the word *Governeurs*, *per Synecd.* one act or function

function of the office being put for the whole office. But Prelates did not love to heare of such a distinction. However it is the judgement of many others no lesse learned or pious then they, that *In the same Congregation where there are severall Ministers, he that excels in Exposition of Scriptures, teaching sound Doctrine, and convincing gain-sayers, may be designed hereunto, and called a Teacher or Doctour: He that excels in Application, and designed thereunto, may be called a Pastour: but where there is only one Minister in one particular Congregation, he is to performe, as farre as he is able, the whole work of the Ministry.* 2. If *Pastours* are to be understood by this terme *Governours*, as contradistinct from *Teachers*, formerly enumerated in the text; doth not this seeme to devolve the matter of Government so wholly upon the *Pastour*, as that the *Teacher* hath nothing to doe with it; and hereby both *Pastour* and *Teacher* are wronged at once, the *Teacher*, while power of Governing is denyed him, which belongs to him as well as to the *Pastour*, *the Teacher being a Minister of the Word, hath power of administration of the Sacraments and Discipline, as well as the Pastour*; the *Pastour*, while he consequently is deprived of the necessary and comfortable assistance of the *Teacher* in point of Government. Therefore the *Pastour* cannot here be intended by *Governours*. 3. *Bilson* himself was not very confident of this glosse, and therefore he immediately addes, *If this content you not, I then deny, they be all Ecclesiasticall functions that are there specified*, &c. what then doth he make them? *viz.* y he makes divers of them, and *Governments* among the rest, to be but severall gifts, wher- of one and the same officer might be capable. And a little after he ingenuously confesses he cannot tell what these *Governours* were, saying, *I could easily presume, I cannot easily prove what they were. The manner and order of those wonderfull gifts of Gods spirit, after so many hundreds may be conjectured, cannot be demonstrated —— Governours they were, or rather Governments (for so the Apostle speaketh,) i. e. Gifts of wisdome, discretion and judgement to direct and govern the whole Church, and every particular member thereof in the manifold dangers and distresses which those dayes did not want. Governours also they might be called, that were appointed in every Congregation to heare and appease the*

y *Bilson, ibid. p.* 141, 142.

private strifes and quarrels that grew betwixt man and man, lest the Christians, to the shame of themselves, and slander of the Gospel, should pursue each other for things of this life before the Magistrates, who then were infidels; of these St Paul *speaketh* 1 Cor. 6. 1. to 7. *These Governours and Moderatours of their brethrens quarrels and contentions I finde, others I finde not in the Apostles writings, but such as withall were watchmen and feeders of the flock.* Thus unconstant to and inconsistent he is with himself, one while these *Governours* must be *Pastours:* another while *Arbitratours* or *Dayes-men* about *meum & tuum:* another while *Gifts*, not officers: another while he *cannot easily prove what they were.* But they have been proved to be *Ruling Elders*, and the proofe still stands good notwithstanding all his or others *Exceptions.*

Argum. 3. The third and last Argument for the *Divine Right* of the meere *Ruling Elder* shall be drawn from 1 *Tim.* 5. 17. *Let the Elders that rule well be counted worthy of double honour, especially they that labour in the Word and Doctrine.* From which words we may thus argue for the *Divine Right* of the *Ruling Elder.*

Whatsoever officers in the Church are, according to the Word of Christ, stiled Elders, invested with Rule in the Church, approved of God in their rule, and yet distinct from all them that labour in the Word and Doctrine; they are the ruling Elders in the Church, (which we inquire after) and that jure divino.

This *Proposition* seemes cleare and unquestionable. For, [1] if there be a certain kinde of Church-officer which Christ in his word cals an *Elder*, [2] declares to have rule in his Church, [3] approves in this his rule, and [4] distinguisheth from him that *labours in the Word and Doctrine*; this is plainly the *Ruling Elder*, and here is evidently the *Divine Right* of his office. Such a *divine Approbation* of his office, testified in Scripture, implyes no lesse then a *divine Institution* thereof.

But the officers mentioned in 1 Tim. 5. 17. *are, according to the word of Christ, stiled Elders, invested with rule in the Church, approved of God in their rule, and yet distinct from all them that labour in the word and doctrine.* This *assumption* may be thus evidenced by parts.

1. *The officers mentioned here in this word of Christ, are stiled* πρεσβύτεροι, Elders. This Greek word πρεσβύτερος *Elder* is as much

much as the Hebrew word זָקֵן *zaken* often used in the Old Testament. It is used in the New Testament chiefly in three severall senses: 1. *For men of ancient time, not now living*; and so it is opposed to *Modern*: *Tradition of the Elders*, Matth.15.2. i.e. *of them of old time*, see Matth.5.21. 2. *For Elders in age, now living*; so it is opposed to *Younger*, 1 Tim.5.1. 1 Pet.5.5. 3. *For Elders in function or office*, opposed to *private men* not in office, as *Act.* 14.23. and in this last sense it is to be taken in this place, an office of *Ruling* being here ascribed to these *Elders*. They are called *Elders* say some, because for the most part they were chosen out of the Eldest sort of men: others better, from the maturity of knowledge, wisdome, gifts, gravitie, piety, &c. which ought to be in them. This name πρεσβύτερος *Elder* seemes to have *Rule and Authority* written upon it, when applyed to any *Church-officer*: and it is by the LXXII often ascribed to *Rulers Politicall, Elders in the gate*, Judg.8.14. Ruth 4.2,3. 2 Sam.5.3. 1 Chron.11.3. In this place (as it is well noted by [y] some) the word *Elders* is a *Genus*, a generall attribute, agreeing both to them that *rule well*, and also to those *that in his labour in the word and doctrine*: the one sort *only rules*; the other sort *both rule and preach*; but both sorts are *Elders*.

[y] Mr *Rutherford* in his Due Right of Presbyteries, p.145.

2. *The officers here mentioned are not only stiled Elders, but invested with rule in the Church.* For it is plain both by the Text and Context duly considered, and the Apostles scope in writing of this Epistle, 1 *Tim.*3.15. that these *Elders* are officers in the Church. And that in the Church they are vested with *Rule*, appeares not only by their Name of *Elders*, πρεσβύτεροι, which when applyed to officers imports *Rule, Authoritie*, &c. as hath been said; but also by the Adjunct participle προεστῶτες *that-rule*, or *ruling*; annexed to *Elders*, *Let the Elders Ruling well* — so that here we have not only the office *the thing*, but *the very name* of *Ruling Elders*. The word seemes to be a Military terme for Captaines and Commanders in an army, *foremost-standers*, (as the word imports) that lead on and command all the rest that follow them: hence *metaphorically* used for the *foremost-standers, Rulers, Governours in the Church*. It noteth not only those that go before others by *Doctrine*, or *good Example*; but that *govern* and *rule* others by *Authority*; For, 1. Thus the word is used

used in Scripture, *One that ruleth well his own house* (Τῦ ἰδίυ οἴκυ καλῶς προϊσταμένου) *having his children in subjection with all gravity*, 1 Tim. 3. 4. where it plainly notes an authoritative Ruling —again, *if a man know not how to rule his own house* (Τῦ ἰδίυ οἴκυ προστῆναι—) 1 *Tim.* 3. 5. And again, *Ruling their children and their own houses well* (τέκνων καλῶς προϊσταμένους) 1 *Tim.* 3. 12. and can any man be so absurd as to think that a Master of a family hath not a proper authoritative rule over his own children and family, but rules them only by Doctrine and example? 2. Thus learned Divines interpret this word, of rule; as *Calvin*, *Beza*, *Bullinger*, *Gualter*, *Arias Montanus*, &c. on the place. And [z] *Salmasius*, well skilled in the Greek, puts a difference betwixt προεστῶσι *Ruling*, and πρωτοστάτοις a *first-standing*; that notes a power of authority, rule, jurisdiction, &c. this a priority of precedency or place. 3. Accurate Grecians thus use the word to denote *Authority*. as [a] Mr *Gillespie* in his late learned Book hath observed out of *Dionysius Areopagita*, and *Plato*. So that the holy Ghost here calling them *Ruling Elders* implyes they are vested with *Rule:* and those that deny this place to hold out two sorts of *Elders*, yet confesse it holds out two sorts of Acts, *Ruling* and *Preaching*.

[z] *Salmas. de Primat. Papæ, p. 18, 19.*

[a] Aarons Rod blossoming, *lib. 2. cap. 9. p. 271.*

3. *These Ruling Elders are here approved of God in their rule*; and that two wayes: *viz.* 1. In that Gods Spirit here *commends* their ruling being duly discharged, καλῶς προεστῶτες, *Ruling well, excellently*, &c. did no Rule in the Church belong to them for *matter*, God would never commend or approve them for the *manner*. He cannot be accounted with God to doe any thing *well*. that hath no right to doe it at all. 2. In that Gods Spirit here *commands* their well-ruling to be honourably rewarded, διπλῆς τιμῆς ἀξιούσθωσαν· *Let them be counted worthy of double honour*; or, *Let them be dignified with double honour:* here's not only reward, but an eminent reward appointed them, and that urged from Scripture, *ver.* 18. where God thus appoints rewards, he *approves* that for which he rewards; and what God thus *approves* is *jure divino*. See Part 1. CHAP. V. p. 25. &c.

4. Yet finally, *These Elders, vested with rule in the Church, and divinely approved in their rule are distinct from all them that labour in the word and doctrine.* This may thus be evidenced from

from the Text, as [b] some have well observed: For, 1. Here's a *Genus*, a *Generall*, under which the *severall kindes* of officers here spoken of are comprehended, πρεσβύτεροι, *Elders*, all here mentioned are *Elders*. 2. Here are two distinct *Species* or kindes of *Elders*, *viz.* οἱ καλῶς προεστῶτες, *those that rule well*, there's one kinde: and οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, *they that labour in the Word* (as the *Pastours*) *and Doctrine*, (as the *Doctours* or *Teachers*) here is the other kinde. 3. Here are two Participles expressing these two *species* or *kindes of Elders*, προεστῶτες *Ruling*, and κοπιῶντες *labouring*—those only rule, that's all their work; and therefore here are called *Ruling Elders*, *non quia soli, sed quia solùm præsunt*: but these not only *rule*, but over and besides *they labour in the Word and Doctrine*. 4. Here are two distinct Articles οἱ and οἱ, distinctly annexed to these two Participles οἱ προεστῶτες, *they that rule*; οἱ κοπιῶντες, *they that labour*. 5. Finally, here is an eminent *discretive Particle* set betwixt these two kindes of Elders, these two Participles, these two Articles, evidently distinguishing one from the other, *viz.* μάλιστα **Especially** *they that labour in the Word*, &c. intimating that as there were some *Ruling Elders* that did *labour in the Word and Doctrine*; so there were others that did *rule*, and **not** *labour in the Word*: both were worthy of double honour, but *especially* they that both *ruled* and *laboured* in the word also. And whereso-ever this word μάλιστα *especially* is used in all the New Testament, it is used to distinguish thing from thing, person from person, that are spoken of; as *Let us doe good to all, but* (μάλιστα) *especially to those of the household of faith*, Gal.6.10. therefore there were some *of the household of faith*, and some that were not; and accordingly we must put a difference in doing good to them. *All the saints salute you, especially* (μάλιστα) *those of Cesars houshold*, Philip.4.22. therefore there were some *Saints of Cesars houshold*, some Saints not of his houshold; all saluted them, but *especially those of Cesars houshold*. *He that provides not for his own*, (μάλιστα) *especially for them of his own house, he hath denyed the faith*— 1 Tim.5.8. A believer is to provide for his friends and kindred, but especially *for those of his own house*, wife and children. See also 1 *Tim.*4.10. *Tit.*1.11. 2 *Tim.* 4.13. 2 *Pet.*2.10. *Act.*20.38. and 26.3. in all which places

[b] Mr *Rutherford in his* Due Rights of Presbyteries, *ch.* 7. *sect.*7. *p.*145, 146, 147.

the word *especially* μάλιστα is used as a *discretive Particle*, to distinguish one thing from another, without which distinction we shall but make non-sense in interpreting those places. And generally the [c] best interpreters do from this text conclude, that there are two sorts of Elders, *viz.* the *Ruling Elder* that only *ruled*; the *Preaching Elder*, that besides his *Ruling*, *laboured in the Word.*

[c] Maximè μάλιστα. Duplices igitur Presbyteri fuerunt: quum uni vacarent Gubernationi, alteri Sermoni & Orationi. *Bez. in* 1 *Tim.* 5.17. Hoc præceptum primò illustrat distributione & collatione imparium. Distribuit enim Presbyteros in eos qui ita præerant disciplinæ Ecclesiasticæ, ut tamen publicè non docerent, & eos qui simul docebant — *Piscat. Analys. in loc.* Colligere autem hinc licet, duo fuisse tunc Presbyterorum genera, quia non omnes ad docendum ordinabantur; nam apertè verba sonant, quosdam benè & honestè præfuisse; quibus tamen non erant commissæ docendi partes. Et sanè ex populo deligebantur graves & probati homines; qui unà cum Pastoribus communi consilio & authoritate Ecclesiæ disciplinam administrarent, ac essent quasi Censores moribus corrigendis. Hunc morem Ambrosius obsoleviſse conqueritur, Doctorum ignavia, vel potius superbia, dum soli volunt eminere. *Calvin. in* 1 *Tim.* 5.17. *Vid. Danæum, & alios in loc.*

Now therefore seeing the officers here mentioned are, [1] *according to the word of Christ* (for this is the word of Christ) *stiled Elders*, [2] *vested with Rule*, [3] *approved of God in their Rule*, and yet [4] *distinct from all that labour in the Word and Doctrine*, as hath been particularly proved; we may conclude, that

Therefore the officers here mentioned are the Ruling Elders in the Church (*which we inquire after*) *and that* jure divino.

But against this place of 1 *Tim.* 5.17. and the Argument from it, divers cavils and exceptions are made; let them have a brief solution.

[d] *Bilson's Perpetuall Government of Christ's Church, cha.* 10. p. 130, 131. *in* 4° *printed Ann.* 1610.

Excep. 1. There were two sorts of *Elders*, some labouring in the Word and Doctrine, some taking care of the poore, *viz.* *Deacons*; both were worthy of double Honour, especially they that laboured in the word, &c. [d] *Bilson.*

[e] *Altar. Damas. cap.* 12. *p.* 918. *& p.* 920.

Answ. 1. This is a new distinction of *Elders* without warrant of Scripture, *Deacons* are no where in all the New Testament stiled πρεσβύτεροι *Elders:* [e] nay, they are contradistinguished from *Elders* both *Teaching* and *Ruling.* ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι, *He that ruleth, with diligence: he that sheweth mercy, with cheerfulnesse*, Rom. 12. 8. *Helps, Governments*, 1 Cor. 12.28. Compare also *Tit.* 1.5, 6. &c. 1 *Tim.* 3.2. &c.

3.2.&c. with 1 *Tim.*3.8. &c. 2. As *Deacons* are not *Elders*, so *Deacons* have no *Rule in the Church*; It's true, they are to *Rule their children and their own houses well*, 1 Tim.3.12. this is only *Family-Rule*: but as for the Church, their office therein is to be *Helps*, 1 Cor.12.28. *to distribute—to shew mercy*, Rom. 12.8. Διακονεῖν τραπέζαις, *to serve tables*, Act. 6.2,3. but no *Rule* is ascribed to them.

*Except.*2. But by *Ruling well* understand *living well*, leading an holy exemplary life. The Apostle would have Ministers not only to *live well* themselves, but also to feed others by the Word and Doctrine: They that live well are to be double honoured, especially they who labour in the Word,&c. as 1 *Thes.* 5.12,13. [f] B.*King*. [g] *Bilson*.

Answ. 1. The Apostle here speakes rather of *officers*, then of *acts of office*: of *Persons* rather then of *duties*, if his phrase be observed. 2. *Living well* is not *Ruling well* here in the Apostles sense, who intends the Rule of *Elders* over others; he that lives well, rules well *over himself*, not *over others*; else all that live well were Church-Rulers; *ducunt exemplo, non regunt authoritate*; they conduct by example, do not govern by authority, *Altar.Damasc.c.*12. 3. If *well ruling* be *well living*, then *double honour*, double maintenance from the Church is due for *well living*, 1 Tim. 5. 17, 18. consequently all that live well deserve this double honour. 4. This seemes to intimate that Ministers deserve double honour for *living well*, though they preach not; how absurd! 5. [h] D.*Downham* once pleased with this glosse, after confessed it was not safe.

*Except.*3. Those that Rule well may be meant of aged infirme superannuated Bishops, who cannot *labour in the Word and Doctrine*. [i] B.*King*.

Answ. 1. Here's no speech of *Prelaticall Bishops*, but of *Ruling* and *Preaching Elders* in this text. 2. How shall old decrepit *Bishops* rule well, when they cannot *labour in the Word and Doctrine?* 3. By this glosse, the *Preaching Elders* that labour in the Word and Doctrine, should be preferred before the most ancient *Bishop* in *double honour*; such Doctrine would not long since have been very odious and Apocryphall to our late *Prelates*. 4. Those Preachers that have faithfully and

[f] *B. King in his Sermon on Cant.*8.
[g] *Bilson in his Perpetuall Government of Christs Church, chap.*10. *p.*132. *&c. printed An.*1610.
[h] *Down. Defens.li.*1. *cap.*4. *p.*93.
[i] *B. King in his Sermon on Cant.*8.*p.*40.

constantly spent their strength, and worn out themselves with Ministeriall labour, that they cannot *Rule* nor *Preach* any longer, are yet worthy of double honour for all their former Travels in the service of Christ and his Church.

Excapt. 4. Among Ministers some did preach, others only administred the Sacraments; so *Paul* sheweth that he preached and *laboured more then all the Apostles*, 1 Cor. 15.10. but baptized few or none, 1 *Cor.* 1.14. leaving that to be performed by others; and when *Paul* and *Barnabas* were Companions, and their travels were equall, yet *Paul* is noted to have been the chief speaker, *Act.* 14.12. all were worthy of double honour, but especially they who laboured in the Word and Doctrine: B. *Whitgift in his Defence against Cartwrights* 1. *Reply.* This is one of *D. Fields three glosses. Field of the Church. lib.* 5. *chap.* 26.

Answ. 1. This Glosse imagineth such a Ministry in the Apostles times, as the Prelates had erected of late in their daies, *viz.* many [k] dumb dogs that could not bark, nor preach at all, yet could administer the Sacraments by the old Service-B. But the Apostles, [l] as *Cartwright* observes, allowed no such Ministers, will have every Bishop or preaching Elder to be both διδακτικὸς, *apt to teach*, and ἐλεγκτικὸς, *able to convince*—. 1 Tim. 3.2. Tit. 1.9. So that it was farre from *Paul* to countenance a non-preaching or seldome-preaching Ministry, by allowing any honour at all, much lesse *a double honour* to such. Sure, Preaching is one part, yea a most principall part or duty of the Ministers office, (as hath been evidenced before, Part 2. CHAP. VII. *p.* 59,60.) and shall he be *counted worthy of double honour* that neglects a principall duty of his office? nay, he deserves not the very name of such an officer in the Church: why should he be called a *Pastour*, that doth not *feed?* or a *Teacher*, that doth not *teach* his flock? &c. saith *Chrysost. Hom.* 15. *in* 1 *Tim.* 2. Why should *Paul*'s *labouring* be restrained here to his *Preaching* only? when *Paul* speakes of his own *labour* elsewhere, he speakes of it in another sense, 2 Cor. 11.27. *in labour and weariſomneſſe*—compare it with the context; and in this place that judicious [m] *Calvin* seemes rather to interpret it,

[k] Bishops that have no tolerable gift of teaching, are like idols in their cases, or rather coffins, set up in the Churches choice. *Cartw. Testam. Annot. in* 1 *Tim.* 5.17.

[l] See *Cartwrights* 2 *Reply, part* 2. *p.* 31.

[m] Probabilius est de Apostolis ipsum loqui, quum illorum laboribus suos præferrt. Ac omninò verum est eum fuisse requis superiorem, non tantùm multas ærumnas perferendo, subeundo multa discrimina, abstinendo à rebus licitis, constanter omnia pericula spernendo: sed quia Dominus ampliorem successum dabat ejus laboribus. Laborem enim accipio, pro fructu laboris qui extabat. *Calvin* 1 *Cor.* 15.10.

it of other manner of *labour*, and [n] *Parens* extends it besides *Preaching* to divers other labours which *Paul* did undergo. 3. What warrant doth this exception hold out for two sorts of Ministers here pretended, some *preaching*, others *only administring the Sacraments?* This, *Paul preached much, baptized but few*; ergo *there were some that only administred the Sacraments*, well concluded. Yet *Paul* baptized some, 1 *Cor.*1.14,16. distributed the Lords Supper to some, *Act.*20.7,11. so that he both preached and dispensed the Sacraments: Let any shew where any person dispensed the Sacraments, that was not a *Preacher*. Again, *Paul and Barnabas equally travelled together, but Paul was chief speaker:* what then? ergo, *some laboured in the word, others in the Sacraments only. A baculo ad angulum*, this is wofull Logick. 4. To whomsoever the power of dispensing the Sacraments was given by Christ, to them also power of preaching was given; dispensing the Word and Sacraments are joyned in the same Commission, *Matth.*28.18,19,20. what Christ joynes together let not man put asunder. 5. Touching the *preaching Elder* here is mentioned only one Act peculiar to his office, *viz. labouring in the Word*, &c. but *per synecdochen*, understand his dispensing the Sacraments also, and what else is peculiar to the *preaching Elders* office, though for brevity sake it be not here named. *Altar. Damasc. c.*12.*p.*919.

[n] Exponit quomodo non fuit inanis gratia ab effectu: quia plus omnibus aliis laboraverit: nempe gratiæ impulsu prædicando Evangelium, tolerando molestias, afflictiones, persecutiones, quas describet secunda Epistola, *c.*12. *Pareus in* 1 *Cor.*15.10.

Except. 5. By *Elders that rule well* may be meant certain *Governours*, or *Minor Magistrates* chosen to compose Controversies, or civill strifes. *Bridges in his Defence*, p.868. Sutable hereunto is the late Erastian glosse, that by *Elders Ruling well*, may be meant Kings, Parliament-men, and all Civill Governours. Mr *Hussey*, p.8.

Answ. 1. It is notoriously known that in the Primitive times there was no *Christian Magistrate* in the Church, and for the Church to choose Heathen Judges or Magistrates to be *Arbitratours* or *Dayes-men* in Civill Controversies, is a thing utterly condemned by the Apostle, 1 *Cor.*6.1.&c. 2. The Apostle speakes here of *Ecclesiasticall*, not of *Civill Officers*, as the

latter phraſe intimates. The main ſcope of this Epiſtle was to inſtruct *Timothy* how *to behave himſelf* not in the Commonwealth, but *in the Church of God*, 1 Tim. 3. 15. and here he ſpeakes of ſuch officers as were in being in the Church at that time. 3 If Kings, Parliament-men, and all Civill Governours be theſe *Ruling Elders*, then Miniſters have not only an equall ſhare with them in Government, by this text, which the *Eraſtians* will not like well: but alſo are to have a ſuperiour honour or Maintenance then Kings, Parliament-men, and all Civill Governours. Certainly the Magiſtrates will never triumph in this gloſſe, nor thank them that deviſed it. 4. [o] *Sutlive* ſeemes to be againſt this opinion (though no great friend to *Ruling Elders*) ſaying, *Beza beſtowes many words, to prove that the Judges in* 1 *Cor.* 6. *were not of the number of Preſbyters: which truly I my ſelf ſhould eaſily grant him. For there were none ſuch ever conſtituted.* 5. This is a novell interpretation, as [p] ſome obſerve, unknowne among ancient writers; *Et eſt iſta interpretatio nulli veterum cognita.*

[o] Multa verba facit Beza ut probet judices, 1 Cor. 6. non fuiſſe ex Presbyterorum Eccleſiaſticorum numero: quod quidem ego ipſe facilè conceſſerim. Nulli enim unquam hujuſmodi conſtituti ſunt. *Sutliv. in diſput. de Presbyterio, p.* 82.

[p] *Altar. Damaſc.* 12. *p.* 919.

Except. 6. Thoſe words [*eſpecially they who labour in the Word and Doctrine*] are added to the former exegetically, to teach us who they are that *Rule well, viz. they who labour* much, *in the Word and Doctrine*; and not to diſtinguiſh them *that labour in the Word, from Elders ruling well*, as if *Paul* had ſaid, *Let the Elders that rule well be counted worthy of double honour, greatly labouring (maximè laborantes) in the word*, &c. For μάλιστα here more aptly ſignifies [*much, greatly*] then *eſpecially*. For though μάλιστα δὲ ſignifieth *eſpecially*, yet μάλιστα alone without the adverſative δὲ (as it is here) ſignifies *much, greatly*. [q] *Sutlive.*

[q] *Mat. Sutliv. de Presbyterio, cap.* 12. *pag.* 72, 73. *edit. Ann.* 1591.

Anſw. 1. If this ſentence [*eſpecially they who labour*, &c.] were added only exegetically, to explaine who are *well ruling Elders, viz.* ſuch as *greatly labour in the Word*, &c. then few of the *Prelaticall Biſhops* were to be counted *well ruling Elders*, for very few, if any of them, were guilty *of labouring greatly in the Word and Doctrine.* 2. Then alſo the Apoſtle would have ſaid, either οἱ μάλιστα κοπιῶντες *who eſpecially labour*, or ſimply without the Article μάλιστα κοπιῶντες *eſpecially labouring*; then μάλιστα οἱ κοπιῶντες

eſpeci-

especially they who labour, as here he doth, carrying his speech rather to distinct persons and officers, then to distinct duties or actions. 3. This word μάλιστα *especially* hath been already in the Minor Proposition proved to be rather *Discretive* then *Exegeticall*; a terme of distinction to point out a severall sort of *Elders* from *only Ruling Elders*, rather then a terme of explication, signifying who are to be reputed these *well ruling Elders*. 4. The word μάλιστα is used for a terme of distinction, even in those places where the adversative δὲ is not joyned to it, as in *Tit.* 1. 10. *For there are many unruly and vain talkers and deceivers, especially* (μάλιστα) *they of the Circumcision*; where μάλιστα distinguishes *them of the Circumcision*, from all other *vain talkers and deceivers*; and in 1 *Tim.* 4. 10. *Who is the Saviour of all men, especially* μάλιστα *of them that beleeve*; here μάλιστα without δὲ distinguishes *them that beleeve* from all other men as capable of a *speciall salvation* from God; if here it were not a note of distinction, according to this glosse we should thus reade the place, *Who is the Saviour of all men, greatly beleeving*; but this were cold comfort to weak Christians of little faith. So here μάλιστα though δὲ be wanting [r] distinguisheth them *that labour in the Word and Doctrine*, from them that labour not therein, and yet *Rule well*.

[r] Distinguit operantes, non explicat conditionem operis. Si conditionem operis explicare voluisset Apostolus, usus fuisset voce πολλὰ ut Rom. 16. 12. vel σφοδρότερον, 1 Cor. 15. 10. *Altar. Damasc. cap.* 11. *pag.* 919, 920.

Except. 7. It is one thing to *Preach*, another thing *to labour in the Word and Doctrine*. If there be here any distinction of *Elders*, it is betwixt those that labour more abundantly and painfully, and betwixt those that labour not so much. This Objection takes much with divers. [s] *Suthve.* (So, as Mr *G. Gillespie* alleadgeth them [t], *Saravia de diverf. Grad. Minist. Evang. c.* 13. *Tilen. Paranes. cap.* 11. *p.* 38. and B. *Hall's Assert. of Episcopacy by Divine Right*, *p.* 219.) B. *Bilson* much presses this Objection from the Emphasis of the word κοπιῶντες *labouring*; κοπιᾶν signifying *to endeavour any thing with greater striving and contention*, &c. to this sense, *Let the Elders that rule well be counted worthy of double honour, especially they who labour and sweat*, &c. *in the Word—who give themselves even to be tyred and broken with labours*;

[s] *Mat. Sutliv. de Presbyterio, c.* 12. *p.* 72, 73. *Edit. An.* 1591. *in* 4°.

[t] Mr *G. Gillespie in his Assertion of the Government of the Church of Scotland. part* 1. *cha.* 7. *p.* 50, 51.

labours; and this (saith he) is the genuine signification of the word κοπιᾶν, when it is borrowed from the labour of the body, to denote the contention or striving of the minde, &c. u *Bilson.*

u *Bilson's Perpetuall Government of Christs Church, chap.10. p.133, 134. printed An.1610*

Answ. 1. This glosse takes it for granted, that this text speakes *only of preaching*, or the Ministery of the Word, and therein of the *lesser*, or *greater paines* taken: which (besides that it begs the thing in Question) makes the Ministry of the Word common to both sorts here distinctly spoken of, whereas rather the plain current of the text makes *Ruling* common to both, over and beyond which the Preaching Elder *labours in the Word.* 2. Doth not this interpretation allow a double honour to Ministers that labour not so much as others in the Word—? and can we think that laborious *Paul* intended to dignifie, patronize, or encourage idle drones; lazy, sluggish, seldome Preachers? Ministers must be exceeding instant and laborious in their Ministry, 2 *Tim.*4.1,2. 3. *If this were the sense, only to preferre the greater before the lesse labour in the Ministry, the Apostle would have used this order of words, *Let the Elders that rule well be counted worthy of double honour, especially they who labour*, &c. *take upon themselves more weighty cares.* For those words [*in the Word and Doctrine*] should either have been quite omitted, as now was expressed: or should have been inserted immediately after them that rule well, and before the word x *especially*, to this effect, *Let the Elders that rule well and preach the Word and Doctrine well, be counted worthy of double honour; but especially those who labour much in well Ruling and in well Preaching:* in such an Expression the case had been very cleare and evident. 4. Should this Comment stand, that they *who labour more* in the Ministry then others, should have more honour, more maintenance then others, how many emulations and contentions were this likely to procure? Who shall undertake to proportion the honour and reward, according to the proportion of every Ministers labour? 5. As for the Criticisme of the word κοπιῶντες, which

* *Altar. Damasc. c.12.p.924.*

x Hæc vox non distinguit labores aut onera eorundem Presbyterorum comparatè inter se, ita ut unus magis minúsve altero dicatur laborare in uno eodemque Presbyteratus munere. Sic enim debuisset dicere; Qui bene præsunt & πονοῦντες laborant aut ministrant in Sermone & Doctrina Presbyteri, duplici honore digni sunt: maximè qui in λόγῳ καὶ διδασκαλίᾳ ipsâ & Doctrina κοπιῶντες, i.e. se defatigant. *Sopingius ad bonam fidem librandi, p.268.* as *Altare Damascenum* alleadges him, *cap.12.p.924.*

which *Bilson* layes so much stresse upon: These things are evident, 1. That here κοπιῶντες, *labouring*, signifies emphatically nothing else but that *labour, care, diligence, solicitude*, &c. which the nature of the Pastorall Office requires in every faithfull Pastour; as is implyed 1 *Thes.* 5.12,13. *Know them which labour* (κοπιῶντας) *among you, and are over you in the Lord* — and the Apostle saith that every Minister *shall receive a reward* (κατὰ τὸν ἴδιον κόπον) *according to his own labour*, 1 Cor. 3.8. Such labour and diligence also is required in them that Rule, whilst they are charged to *Rule*, ἐν σπουδῇ, *with diligence*, Rom. 12.8. which is as much as ἐν κόπῳ *with labour*; yea, the common charity of Christians hath its labour; and this very word κόπος *labour* is ascribed thereunto, *labour of love*, 1 Thes. 1.3. Heb. 6.10. 2. That if the Apostle had here intended the *extraordinary labour* of some Ministers above others, not ordinarily required of all, he would have taken a more emphaticall word to have set it out, as he is wont to do in some other cases; he would rather have said μοχθοῦντες then κοπιῶντες, (saith [y] *Cartwright*) μόχθος noting a *greater labour*, κόπος a *lesser labour*: κόπος signifies *labour joyned with great care and solicitude*, but μόχθος notes a *labour whereby a man is wearied and spent through the pressing weight and difficulty of the labour*; consider these places wherein these words are thus used, 2 *Cor.* 11.27. ἐν κόπῳ καὶ μόχθῳ, *in labour and wearisomnesse* — 1 Thes. 2.9. *For ye remembred brethren* (τὸν κόπον ἡμῶν καὶ τὸν μόχθον) *our labour and wearisomnesse*. 6. Finally, *if there be but one kinde of Church-officers here noted, then* (saith that learned [z] *Cartwright*) *the words* [especially those that labour] *do not cause the Apostles speech to rise, but to fall; not to goe forward, but to goe backward: For to teach worthily and singularly* (καλῶς) *is more then to teach painfully: for the first doth note all that which may be required in a worthy teacher, where the latter noteth one vertue only of paines-taking.* This the only Objection against 1 *Tim.* 5.17. which *Cartwright* answers in his *Annot. upon Rhem. Test. in loc. ubi vide plura.*

[y] *Cartw. in Rhem. Test. Anjoyned not. in 1 Tim. 5.17.*

[z] *Cartwright. Annot. in Rhem. Test. in 1 Tim. 5.17.*

Except. 8. Though it could be evinced, that here the Apostle speakes of some other *Elders*, besides the Ministers of the Word, yet what advantage can this be for the proof of *Ruling Elders*? For the Apostle being to prove that the Ministers of

the Word ought to be honoured, *i.e.* maintained; why might he not use this generall Proposition, That all Rulers, whether publike or domestick, whether Civill or Ecclesiasticall, are to be honoured? And when the Apostle speaketh of the Qualifications of Deacons, he requires them to be such as have ruled their own houses well. [a] *Sutliv.*

[a] *Mat. Sutliv. de Presbyterio, cap. 12. p. 72, 73. edit. An. 1591.*

Answ. 1. This slight glosse might have appeared more tolerable and plausible, were it not, partly that the grand scope of the Apostle in this Chapter and Epistle were to direct about Church-officers and Church-affaires, as both the context, and 1 *Tim.* 3. 14, 15. clearly evidence; and partly, had the word *προεστῶτες Rulers* been expressed alone in the text, and the word *προεστῶτες Elders* left out; but seeing that the Apostle speakes not *generally* of *them that rule well*, but *particularly* of *the Elders that rule well* in the Church, here is no place for this poore jejune glosse. 2. Had the Apostle here intended such a laxe and generall Proposition for all sorts of *Rulers*, then had he also meant that an honourable maintenance is due from the Church to domestick as well as publike, yea to Civill as well as Ecclesiasticall Rulers: then the Church should have charge enough: yea, and then should Ministers of the Word (according to this Interpretation) have more honour and maintenance then any other Rulers domestick or publike, Civill or Ecclesiasticall. Magistrates will never thank him for this glosse. 3. Though some kinde of skill to *Rule* and govern be required in *Deacons*, yet that is no publike rule in the Church, but a private rule in their own houses only, which the Apostle mentions 1 *Tim.* 3. 12.

[b] *Altar. Damas. cap. 12. p. 910. & p. 911.*
[c] *Bilson's Perpetuall Government of Christ's Church, cha. 10. p. 134, 135, 136. printed Ann. 1610.*
[d] *D. Field of the Church, Book 5. cha. 26.*

Except. 9. But these *καλῶς προεστῶτες* well ruling Presbyters, may be referred to these Pastours and Teachers, which were [b] *resident* in every Church, who therefore are properly said *προϊστασθαι*, i.e. *to have care and inspection* of the faithfull, as being affixed to that place for that end: but the word *κοπιῶντες labouring*, or *they that labour*, may be referred to them who *travelled* up and down for the visiting and confirming of the Churches. [c] *Bilson.* This is another of D. *Fields* Glosses; [d] *There were some* (saith he) *that remained in some certain places for the guiding and governing of such as were already won by the*

the preaching of the Gospel; others that travelled with great labour and paines from place to place to spread the knowledge of God into all parts, and to preach Christ crucified to such as never heard of him before. Both these were worthy of double honour, but the later that builded not upon another mans foundation, more especially then the former, that did but keep that which others had gotten, and govern those that others had gained.

Answ. 1. If this be the sense, that there were some Ministers fixed and limited to particular places and Churches; others unfixed having an unlimited Commission, and these are to be especially honoured: then the meaning is that the Apostles and Evangelists who were unfixed, and had unlimited commissions, and laid the foundation; were to be especially honoured above Pastours and Teachers that were fixed and limited, and only built upon their foundation. But how should this be the meaning? for, this seemes a needlesse Exhortation, what Church would not readily yeeld an especiall honour to *Apostles* and *Evangelists* above *Pastours* and *Teachers?* This would savour too much of self-seeking in the Apostle, and providing for his own honour. This implyes that the text hath reference to *Apostles* and *Evangelists*, whereas it evidently speakes onely of ordinary *Ruling* and *preaching Presbyters*. 2. If this be the sense of D. *Field* and *Bilson* that some meere *ordinary Presbyters* travelled laboriously to lay the foundation of Christianity, others were fixed to certain places to build upon that foundation: this seemes to be false. For, we reade that meere ordinary *Presbyters* were ordained for severall Cities and places, as their peculiar charges, whom they were to feed, and with whom they were to remain, as *Act.*14.23. *Tit.*1.5. compare *Act.*20.28. 1 *Pet.*5.2. 1 *Thes.*5.12. but that *meer ordinary Presbyters* were ordained and imployed in the Church without limitation of Commission, where can it be evidenced in all the Scriptures? *Presbyteri vagi*, wandring Presbyters are no where commended, *wandring starres* are condemned, *Jude* v.13. 3. To referre the word κατιοντες to them that travelled from place to place for visiting and confirming of the Churches, is very weak, and unjustifiable in this place. For, this clashes with Dr *Fields* former Glosse mentioned *Except.* 4. limit-

ing κοπιῶντες to Preaching; but any thing for a present shift: This word is sometimes given to the Apostle, as 1 *Cor.* 15.10. 2 *Cor.* 11.27. but where are Apostles and Evangelists called κοπιῶντες *labouring*, meerly in respect of their travelling from place to place, to lay the foundation of Christianity, thereby to distinguish them from ordinary *Pastours* and *Teachers?* Nay the Apostle himself makes τὸς προϊσταμένους, *them that rule*, and τὸς κοπιῶντας *them that labour*, the same, 1 *Thes.* 5.12,13. So here in 1 *Tim.* 5.17. *they that rule— and they that labour —* are the same, *i. e.* both of them *ordinary Presbyters*, both of them *Ruling*, only to one of them the office of *labouring in the Word and Doctrine* is superadded; yea, the very women that were godly, were said, *to labour* κοπιᾶν *in the Lord*, Rom. 16.6,12. not for their farre Travels up and down severall Countries to propagate the Gospel, for where are *Mary* and *Persis* reported to have so done? yet doubtlesse such good women privately laboured much to bring in others, especially of their own sexe, to heare the Apostles, and entertain the Gospel; and if the women may be said to *labour much in the Lord* in respect of their private endeavours; how much more may labour be ascribed to Presbyters in respect of both their private and publike imployments? So that this word κοπιῶντες which is applyed in Scripture not only to ordinary Presbyters, but also to women, cannot (without violence) be drawn peculiarly to signifie Apostles and Evangelists, as this *Exception* intends.

Except. 10. Seeing in every Minister of the Word three things are requisite, unblameablenesse of life, dexterity of governing, and integrity of Doctrine: the two first are commended here, but especially the labour in Doctrine above them both; therefore here are set down not a two-fold order of Presbyters, but only two parts of the Pastorall office, Preaching and Governing; both which the Apostle joynes in the office of Pastours, 1 *Thes.* 5.12,13. [e] *Bilson.* This also is another interpretation which [f] *Field* mentions. *The Guides of the Church are worthy of double honour both in respect of Governing and Teaching, but specially for their paines in teaching; so noting two parts or duties of Presbyteriall offices, not two sorts of Presbyters.*

[e] *Bilson's Perpetuall Government of Christs Church, chap.* 10. *p.* 133. *printed An.* 1591.

[f] *D. Field of the Church, Book* 5. *chap.* 26.

Answ.

Answ. 1. It's true, Pastours have power both of ruling and Preaching belonging to their office, as is intimated 1 *Thes.* 5.12,13. and *Heb.* 13.7. and in other places: but doth it therefore follow that none have power of Ruling, but those that have power of Preaching? or that this text of 1 *Tim.* 5.17. intends only those rulers that preach? 2. *Bilson* in this *Exception* confesseth that κοπιῶντες belongs to ordinary *fixed Pastours*, and therefore contradicts himself in his former objection, wherein he would have appropriated it to *unfixed Apostles* and *Evangelists*; yea, by this glosse it is granted, that *Preaching Presbyters* are to be more honoured, then *non-preaching ruling Prelates*. These are miserable shifts and evasions, whereby they are necessitated thus to wound their own friends, and crosse their own principles. 3. According to this glosse, this should be the sense, *Let the Ministers that rule well by good life, and skilfull government, be counted worthy of double honour, especially they who labour in the Word and Doctrine.* Now doth not this tacitely insinuate that some Ministers may rule well, and be worthy of double honour, though they labour not in the Word and Doctrine? and how absurd were this? but if the text be interpreted not of severall acts of the same office, but of severall sorts of officers, this absurdity is prevented, *Let Ruling Elders be double honoured, especially Elders that both rule and preach.* 4. The text evidently speakes not of duties, but of persons; not of acts, but of agents; not of offices, but of officers: for it is not said, *Let the Elders be counted worthy of double honour, for well ruling; especially for labouring*—but, *Let the Elders that rule well*——*especially they that labour in the Word*, &c. So that this glosse is vain, and against the plain letter of the text.

Except. 11. Though the Emphasis of the word κοπιῶντες, *they that labour*, be not to be neglected, yet the difference betwixt Presbyters is not put by that word, but by those [*in the Word and Doctrine.*] This notes not two kinds of Presbyters, but two offices of Ministers and Pastours, one generall, to *rule well*; another speciall, *to labour in the Word and Doctrine.* To rule well, saith *Hierome*, is (*implere officium suum*) to fulfill his office; or as the *Syriack* interpreter expounds it, *to behave*

themselves well in their place; or as the Scripture speakes, *To goe in and out before Gods people as becomes them, going before them in good works in their private conversations, and also in their publike administrations:* whence the Apostle makes here a Comparison betwixt the duties of Ministers, thus; All Presbyters that generally discharge their office well are worthy of double honour; especially they who labour in the word, which is a primary part of their office. [g] D. *Downham.* See *Altar. Damasc. c. 12. p. 924.*

[g] *Downham in his Sermon preached at Lambeth. Apr. 17. 1608. p. 9, 10, 11.*

Answ. 1. For substance this Objection is the same with Object. 10. already answered, therefore much more needs not to be added. 2. It is to be noted, that the Apostle saith not, *Let the Presbyters that rule well be counted worthy of double honour, especially because they labour in the Word — for then he should have pointed at the distinct offices of Ministers*; but he saith, *Especially they that labour* οἱ κοπιῶντες — which clearly carries the sense to the distinction of *Elders* themselves, who have distinct imployments. 3. If preaching Presbyters only should here be meant, and under that phrase [*that rule well*] their whole office in generall, and the right managing thereof, should be contained, whereas *labouring in the Word and Doctrine* (as this *Exception* implyes) is but one part thereof: then hence it would inevitably follow that a Minister deserves more honour for the well administration of one part of his office only, then for the well managing of the whole: how absurd! Here therefore the Apostle doth not compare one primary part of the Pastours office, with the whole office and all the parts thereof; but one sort of Presbyters with another, distinguishing the *meer ruling Presbyter*, from the *Ruling, and Preaching Presbyter*; as that acute and learned [h] *Whitaker* hath well observed.

[h] Illis verbis disertè distinguit Apostolus inter Episcopos & Inspectores Ecclesiæ, si omnes duplici honore digni qui bene præsunt, maximè ii qui laborant in Sermone & Doctrinâ, perspicuum est fuisse aliquos qui nō laborarunt. Nam si omnes fuissent tales sensus esset absurdus, sed μᾶλλον ponit discrimen. Si dicerem omnes Academici qui bene student, sunt duplici honore digni, maximè ii qui laborant in studio Theologiæ, vel innuo non omnes incumbere studio Theologiæ, vel insulsè loquor. Quamobrem fateor illum esse sensum maximè genuinum, quo Pastores & Doctores discernuntur ab aliis qui solùm gubernabant, Rom. 12. 8. de quibus in Ambrosio legimus in 1 Tim. 5. 17. Whitaker. in Prælect. ut refert in refutatione Concionis Dounami Shervodius. *Altar. Damasc. cap. 12. p. 925. 926.* And elswhere against *Duræus* he notably hints his judgement for the meere Ruling Elder, saying, *Tum ita es ignarus ut esse in Christi Ecclesia Presbyteros nescias, qui gubernationi tantum, non verbi aut Sacramentorum administrationi operam darent?* 1 *Tim. 5. 17. Ambros. in* 1 *Tim. 5.* Whitaker. contra Duræum, lib. 9. § 47. pag. 222. b. in fol.

Except. 12.

Except. 12. It is evident in the Text it selfe, that all these Elders here meant were *worthy of double honour*, whether they laboured or governed; which by S^t *Paul*'s proofes presently following, and by the consent of all old and new writers is meant of their Maintenance at the charges of the Church. (*Chrysost. Homil.* 15. *in* 1 *Tim.* 5. *Hier. in* 1 *Tim. cap.* 5. *Ambr. in* 1. *Tim. cap.* 5. *Calv. in* 1 *Tim. cap.* 5. *Bullinger. in* 1 *Tim. ca.* 5. *Beza in* 1 *Tim.* 5.) Now that Lay-Judges and Censors of manners were in the Apostles time found at the expenses of the Church, or by Gods Law ought to have their maintenance at the peoples hands, till I see it justly proved, I cannot beleeve it: which yet must be proved before this construction can be admitted. [i] *Bilson.* [k] *Sutlive.* [l] *Downham.*

[i] *Bilson's Perpetuall Government of Christs Church, chap.* 10. *pag.* 129, 130. *printed in Ann.* 1610. *in* 4^to.

[k] At apud vos (saith *Sutlive* against *Beza*) nullam datis vestris Presbyteris mercedem, aut ut ipse loqueris subsidium: ergo aut non videtur locutus de vestris Presbyteris, aut malè vos Apostoli præcepta servatis. *Mat. Sutliv. de Presbyterio, &c. cap.* 12. *p.* 73. *& p.* 87, 88. *edit. Ann.* 1591. *in quarto.* [l] Downham's Sermon preached at Lambeth, *&c. p.* 11, 12.

Answ. 1. This word [*Honour*,] notes (after the custome of the Hebrewes, *Exod.* 20. 12.) *omne pium officium & subsidium*, i. e. *all pious offices and reliefe*, as [m] some note upon this place. This phrase [*double Honour*] Interpreters expound either *Absolutely* or *Comparatively*. *Absolutely* thus; *double Honour*, *i. e.* great honour, so some; Maintenance in this life, happinesse in the life to come, so others; Honour of Reverence to their persons, and of Maintenance for their labours, so *Chrysost.* of which saith *Calvin*, [n] *Quòd duplicem honorem interpretatur Chrysostomus victum & reverentiam, non impugno*, i. e. *That Chrysostome interprets double honour to be Maintenance and Reverence, I impugne not.* *Comparatively* thus, *double honour* here seemes to relate to what was before spoken, ver. 3. *Honour widowes that are widowes indeed.* Now here he intimates, that though widowes are to be honoured, yet these should be much more honoured; they should have single, these double honour. [o] *Calv. & Daneus in loc.* In this last sense, which seemes most genuine, it seemes most likely

[m] *Beza & Daneus in* 1 *Tim.* 5. 17.

[n] *Calv. in loc.*

[o] Mihi tamen probabilius videtur hic fieri comparationem inter viduas & Presbyteros. Prius jusserat Paulus honorem haberi viduis: atqui honore digniores sunt Presbyteri quam illæ: quare his duplex honor earum respectu exhibendus. *Calvin. in* 1 *Tim.* 5. 17.

likely that the Apostle here intended principally if not only the *Honour of maintenance*, partly because the honour appointed for widowes, *ver.* 3. &c. was only maintenance; partly because the reason of this charge to honour, &c. referres only to maintenance, *ver.* 18. Thus farre we grant, that the text speakes of maintenance. 2. It may be further yeelded that all the Presbyters here spoken of are to be counted worthy of double honour, of honourable liberall maintenance; Even they that *Rule well* (if need require) are to be thus honoured, but the principall care of maintenance ought to be of them *that labour in the Word and Doctrine*, because the Apostle saith μάλιστα *especially they that labour*, &c. the like injunction see *Gal.* 6. 6. *Let him that is catechized, communicate to him that catechizeth him in all good things:* and thus much this text plainly evidenceth, as [p] *Danæus* well observes. 3. What then can be inferred hereupon by the adversaries of *Ruling Elders? Therefore the ruling Elders (in the reformed Churches) that take no maintenance of the Church, are not the Elders that rule well, here mentioned?* This followes not, the Apostle *Paul* took no wages of the Church of Corinth, 2 *Cor.* 11. 7, 8, 9. and 12. 12, 13, &c. was he therefore not an Apostle to them, as to other Churches of whom he took maintenance? Divers amongst us in these dayes labour in the Word and Doctrine, and are not sufficiently maintained by their Churches, but forced to spend of their own states to doe others service; are they therefore no Ministers? *forgive them this wrong.* Most Churches are not able (or at least not willing) to maintain their very *Preaching Presbyters*, and their families comfortably, sufficiently, as the Gospel requireth: if therefore in Prudence, that the Church be not needlesly burdened, those *Ruling Elders* be chosen generally that need no maintenance, doth their not taking maintenance of the Church, make their office null and void? or if the Church doe not give them maintenance (when they neither need it, nor desire it, nor is the Church able to doe it) is the Church therefore defective in her duty, or an ill observer of the Apostolicall precepts? Sure, maintenance is not essentially and inseparably necessary to the calling of either *Ruling*, or *Preaching Elder:* There may be cases when not only the *Preaching*, but the

[p] *Danæus in 1 Tim. 5. 17.*

the *Ruling Elder* ought to be maintained, and there may be cases when not only the *Ruling* but also the *Preaching Presbyter* (as it was with *Paul*) should not expect to be maintained by the Church. 4. It is as observable that the Apostle here saith ἀξιούσθωσαν let them be counted worthy of double Honour. Though reformed Churches do not actually give double maintenance to *Elders that rule well*, yet they count them worthy of double maintenance, though the Elders do not take it, though the Churches cannot give it.

Deacons are an Ordinance of Jesus Christ. For, III.

1. They are found in Christs Catalogue of Church-officers, distinct from all other Officers both extraordinary and ordinary. *Helps*, ἀντιλήψεις, 1 *Cor.* 12.28. The Greek word in the originall of it properly signifies, *to lift over against one in taking up some burden or weight*; Metaphorically, it is here used for *Deacons* whose office it is to *help* and *succour the poor and sick, to lend them an hand to lift them up*, &c. and this office is here distinctly laid down from all other ordinary and extraordinary offices in the Text. So they are distinguished from all ordinary officers reckoned up *Rom.* 12.7,8. under *Prophecy*, there's the *Teacher* and *Pastour*; under *Ministry*, the *Ruling Elder*, and the *Deacon*, ver. 8. the *Deacon* seemes to be described by two words, setting down the two principall acts of his office, *viz.* 1 Reliefe of the poore and necessitous, *He that giveth*, ὁ μεταδιδοὺς. 2 Succour of the sick and afflicted, *He that sheweth mercy*, ὁ ἐλεῶν. This officer was so well known, and usuall in the Primitive Churches, that when the Apostle writes to the Church at *Philippi*, he directs his Epistle not only to the Saints but to the officers, *viz.* (ἐπισκόποις καὶ διακόνοις) *to the Overseers and Deacons*, Philip. 1.1. The occasion of the first institution of this office, see in *Act.* 6.1,2, &c. and because the Churches are never like to want poore and afflicted persons, there will be constant need of this officer: the *Pastour* and *Deacon* under the New Testament seeme to answer the *Priests* and *Levites* under the Old Testament.

2. The Qualification of Deacons is laid down by Christ in his New Testament, at large 1 Tim. 3.8. to 14. *Deacons also*

must be grave, not double-tongued, &c. and *Act.* 6.3,5.

3. The manner also of Deacons vocation or calling unto their office is delineated: *viz.* 1. They must be chosen by the Church; *Look ye out among you seven men of honest report*, &c. *and they chose Steven*——Act.6.3,5. 2. They must first be proved and tryed by the officers of the Church, before they may officiate as *Deacons*; *and let these also first be proved, then let them use the office of a Deacon, being blameless*, 1 Tim.3.10. 3. They must be appointed by the officers of the Church to their office, and set apart with Prayer, *Act.*6.3,6. *Look ye out men*—— *whom we may appoint over this business.*——*whom they set before the Apostles, and when they had prayed, they laid their hands on them.*

4. *Deacons* have by Scripture their work and imployment appointed them, with directions how to discharge it. Their work is, Διακονειν τραπέζαις, *to minister to Tables*; *serve Tables*; (hence the name *Deacon* seemes derived) *Act.*6.2,3. To give or distribute almes, called (μεταδιδους) *he that giveth*, Rom. 12. 8. To shew mercy on the distressed, sick, afflicted, &c. called therefore, *He that sheweth mercy*, ὁ ἐλεῶν, Rom.12.8. To be an help, no hindrance in the Church; called *Helps*, 1 Cor.12.28. Directions how they must discharge their work, and office; 1. They must attend and wait upon their Ministration, ἐν τῇ διακονίᾳ, *Rom.* 12.7. 2. They must give, *with singleness*, ἐν ἁπλότητι, *Rom.*12.8. 3. They must shew mercy, *with cheerfulness*, ἐν ἱλαρότητι, that their very cheerfulness, as well as the mercy they shew, may refresh and comfort the distressed, *Rom.*12.8.

5. *Deacons* have a divine Approbation and Commendation in Scripture, if they execute their Deacons office well. *For they that have acted the Deacons well* (διακονήσαντες) *purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus*, 1 Tim.3.13. Here the well administration of *Deaconship* is commended as producing two good effects to such Deacons, *viz.* 1. *A good degree*, βαθμὸν καλὸν, *i.e.* Great honour, dignity, and reputation both to themselves and to their office; they adorne, grace, and credit their office in the Church; (as that

that judicious q *Calvin*, and after him *Beza*, *Danæus*, &c. interpret the place,) and not that they purchase to themselves by desert an higher office in the Church, that from *Deacons* they should be advanced to be *Presbyters*, as some would interpret this text. 2. *Much liberty*, or *boldnesse* (πολλὴν παῤῥησίαν) *in the faith which is in Christ Jesus.* For nothing makes a man more bold then a good Conscience in the upright and faithfull discharge of our duties in our Callings; innocency and integrity make brave spirits; such with great confidence and boldnesse serve Christ and the Church, being men that may be trusted to the uttermost. Now where God thus approves or commends the well managing of an office, he also divinely approves and allowes the office it self, and the officer that executes the same.

q Quia uno aut altero seculo post Apostolorum mortem invaluerat usus ut ex Diaconorum ordine eligerentur Presbyteri, vulgò hunc locum exposuerunt de transitu ad gradum superiorem; quasi Apostolus ad honorem Presbyterii vocet qui fideles se Diaconos præstiterint. Ego, etsi non nego Diaconorum ordinem interdum seminarium esse posse ex quo sumantur Presbyteri: tamen simpliciùs accipio Pauli verba, qui probè defuncti fuerint hoc ministerio, non parvo honore dignos esse: quia non sit sordidum aliquod exercitium, sed honorificum inprimis munus. Porrò hâc particulâ significat quantum Ecclesiæ intersit hoc munus à viris selectis administrari: quia existimationem & reverentiam conciliat sancta administratio. *Calv. in* 1 *Tim.* 3. 13.

Against the office of *Deacons*, and the *Divine Right* thereof, fourteen Objections are answered by Mr *S. Rutherford in his Due Right of Presbyteries, Chap.* 7. *pag.* 159. *to* 175. To which the Reader that shall make any scruple about the Deacons office, is referred for his further satisfaction.

SECTION 2.

2. Of the (πρῶτον δεκτικὸν) *first Receptacle*, or *Subject* of the power of Church-Government from Christ, *viz.* Christs own officers.

II. Touching the second, that Jesus Christ our Mediatour hath peculiarly intrusted his own Officers with the power of Church-Government: take it thus,

Jesus Christ our Mediatour did immediately commit the proper formall Ministeriall or Stewardly authority and power for governing of his Church to his own Church-Guides as the proper immediate Receptacle or first Subject thereof.

For *Explication* of this Proposition, four things are to be opened.

1. What is meant by *Proper, formall, Miniſteriall or Stewardly Authority and power for Church-Government?* See this already laid open Part 2. CHAP. III. and CHAP. V. and CHAP. IX. in the beginning of Section 2. So that here there needs no further addition, as to this point.

2. What is meant by *Church-guides?* By Church-guides here underſtand, Negatively; 1. Not the *Politicall Magiſtrate.* For though he be the *Nurſe-Father* of the Church, *Iſai.* 49. 23. *Cuſtos & vindex utriuſq; Tabulæ, the keeper and avenger of both the Tables*; and *have* (*externam curam Religionis*) *an outward care of Religion*, and *may* (*exercere poteſtatem Politicam circa ſacra*) *put forth a politicall power about ſacred things*, as did *Aſa, Jehoſhaphat, Hezekiah, Joſiah*, &c. yet hath he no proper inward formall power (*in Sacris*) *in ſacred things*, nor is it lawfull for him to exerciſe the ſame; as, to the provoking of God, *Korah*, Numb. 16. K. *Saul*, 1 Sam. 13. 9. to 15. *Uzzah*, 2 Sam. 6. 6, 7, 8. 1 *Chron.* 13. 9, 10. and King *Uzziah*, 2 *Chron.* 26. 16. to 22. did, to their own deſtruction. But ſee what power is granted, what denyed to the *Civill Magiſtrate* in matters of Religion, and why? Part 2. CHAP. IX. Sect. 1. *p.* 71. *&c.* 2. Not any officers of mans meere invention and ſetting up in the Church, whether *Papall*, as Cardinals, &c. *Prelaticall*, as Deanes, Archdeacons, Chancellours, Officials, &c. or *Politicall*, as Committees, Commiſſioners, &c. For who can create and inſtitute a new kinde of officers in the Church, but Jeſus Chriſt only, who alone hath the Lordly Magiſteriall power as Mediatour appropriated to him? *Epheſ.* 4. 8, 11. *Rom.* 12. 5, 6, 7, 8. 1 *Cor.* 12. 28. and therefore how can ſuch acts be ſufficiently excuſed from bold uſurpation upon Chriſts own Prerogative? 3. Nor the *Deacons* themſelves (though officers of Chriſts appointment, as was formerly proved;) For their office is not to rule and govern, but *to ſhew mercy, diſtribute, ſerve Tables*, &c. *Rom.* 12. 8. *Act.* 6. 2, 3. None of theſe are the Church-guides which Chriſt hath committed this proper power unto. But affirmatively underſtand all theſe Church-guides extraordinary and ordinary, which Chriſt hath erected in his Church, veſting them with power and authority therein, *viz. Apoſtles, Prophets, Evangeliſts, Paſtours*, and *Teachers, Governments*, or

or *Ruling Elders*, mentioned together in *Ephes.*4. 8, 11. 1 *Cor.* 12.28. 1 *Tim.*5.17. *Rom.*12.6, 7, 8. These are Christs own Church-officers, these Christ hath made the *immediate Receptacle*, and *first Subject of the Keyes*, or of Ecclesiasticall power from himself.

3. What is meant by *Christs committing this stewardly power first and immediately to the Church-guides? Answ.* There is, 1. A priority and immediateness of the *Donation* of the power of the Keyes: thus Christ first and immediately gave the Keyes to his own officers, (whom Scripture therefore calls διακόνους Χριστοῦ, *the Ministers of Christ*, (not of the Church) 1 *Cor.*4.1. not first and immediately to the *Cœtus fidelium*, or Church, and then by the Church secondarily and mediately to the officers, as her substitutes and delegates, acting her, not their own power from Christ. 2. A priority and immediateness of *Designation* of particular individuall persons to the office of *Keybearing*, and this is done by the mediate intervening act of the Church in nominating or electing her officers (which sometimes is allowed unto her, yet is no proper authoritative act of power) which officers duly elected and approved receive all their power not from the Church *electing* the officers, but from Christ *instituting* the office. As the Lord Major of *London*, elected by the Aldermen and Commons of the City, upon that Election, and after approbation, is vested with power, not from the Electours, but from the Commission or grant in the *City-Charter.*

4. *How hath Christ committed this power of the Keyes to his Church-guides, that they are the most proper receptacle thereof? Answ.* Thus, briefly. All absolute lordly power is in God, *originally*: All Lordly Magisteriall Mediatory power is in Christ, *dispensatorily*: All Ministeriall, officiall, stewardly power is by delegation from Christ only in the Church-guides *subjectively*, as the only proper subjects thereof, that may exercise the same lawfully in Christs name: yet all power both Magisteriall in Christ, and Ministeriall in Christs officers is for the Church of Christ and her edification *objectively* and *finally.*

These things thus explained and stated, now to the *Confirmation* of the Proposition, consider these Arguments:

Argum. 1. Jesus Christ committed immediately Ecclesiasticall power and the exercise thereof to his Church-guides. Thus we may argue,

All those that have Ecclesiasticall power, and the exercise thereof, immediately committed to them from Jesus Christ, are the immediate Subject or Receptacle of that power.

For what makes any persons the immediate subject of power, but the immediate derivation and commission of power to them from Jesus Christ, who is the fountain of all power?

But the Church-guides have the Ecclesiasticall power and the exercise thereof immediately committed to them from Jesus Christ. This may be evinced many wayes by Scriptures. For,

1. It is said expressely, *Of our Authority which the Lord hath given us* (ἧς ἔδωκεν ὁ Κύριος ἡμῖν—) *for your edification* — 2 Cor. 10.8. by [*us*] here we are to understand *Church-guides*, for here they are set in Opposition to the Church-members (*for edification, not destruction of you,*) here are *edifiers* and *edified*. Now these Church-guides have *authority* (ἐξουσίαν) *given them*, and that from *the Lord*, i.e. *Christ*; here's their Commission or power, not from the Church, or any creature, but from Christ; hence the Apostle calls Church-guides προϊσταμένους ὑμᾶς ἐν Κυρίῳ, i.e. *Your Rulers, or Guides, in the Lord*, 1 Thes. 5.12. *in the Lord*, i.e. *by the Lords Authority and Commission, secundum voluntatem Domini.* So that Church-officers are *Rulers in the Lord*, and the Church ruled by them; yea, *Ruling Elders* being one sort of Church-guides, have such an undoubted power of governing in the Church divinely committed to them, that of them it is said, *God hath set in the Church, Governments* (κυβερνήσεις) 1 Cor. 12.28. i.e. *Governours*, the Abstract being put for the Concrete: If *God have set Governours in the Church*, then God hath vested those *Governours* with a *power of Governing*, whence they have their name of *Governments*.

Zanch. in loc.

2. The Keyes of the Kingdome of Heaven, with all their Acts, were immediately committed to the Church-guides, *viz.* to the Apostles and their Successours to the end of the world;

compare

compare these testimonies, *Matth.*16.19. and 18.18,19,20. *Joh.*20.21,22,23. with *Matth.*28.18,19,20. therefore consequently Ecclesiasticall power was committed immediately unto them as the subject thereof. For, *By the Kingdome of Heaven* here, understand (according to the full latitude of the phrase) both the Kingdome of Grace in this world, and of glory in the world to come; *binding and loosing* both *on earth and in heaven*, upon the right use of the Keyes, being here the Priviledges promised to Church-guides; and *by Kingdome of Heaven—on earth* understand the whole visible Church of Christ in the earth, not only some single Congregation. By *Keyes of the Kingdome of Heaven*, thus apprehend, Christ promiseth and giveth not the **Sword** *of the Kingdome*, any secular power: nor the **Scepter** *of the Kingdome*, any Soveraign Lordly Magisteriall power over the Church. But the **Keyes**, &c. *i. e.* a Stewardly Ministeriall power, and their Acts, *binding and loosing*, i. e. *retaining and remitting sinnes on earth*, (as in *John* it is explained) opening and shutting are proper acts of *Keyes*; binding and loosing but metaphorically, *viz.* a speech borrowed from bonds or chaines wherewith mens bodies are bound in prison or in captivity, or from which the body is loosed: we are naturally all under sin, *Rom.*5.12. and therefore liable to death, *Rom.* 6.23. [f] Now sinnes are to the soule as bonds and cords, *Prov.* 5.22. *The bond of iniquity*, σύνδεσμον ἀδικίας, *Act.*8.23. and death with paines thereof, are as chaines, 2 *Pet.*2.4. *Jud.*6. in hell, as in *a prison*, 1 Pet.3.19. the *remission* or *retaining* of these sinnes, is the loosing or binding of the soule under these *cords* and *chaines*. So that the *Keyes* themselves are not *materiall*, but *metaphoricall*; A Metaphor from Stewards in great mens houses, Kings houses, &c. into whose hands the whole trust and ordering of houshold affaires is committed, who take in and cast out servants, open and shut doores, &c. doe all without controll of any in the family save the Master of the Family. Such in Hebrew phrase are said to be עַל־הַבַּיִת or עַל־בַּיִת i. e. *Over the house*, Gen.43.18. Isai.22.15. 2 King.18.18. and the Keyes of the house are committed to them as a badge of their power. So that when God threatens to put *Shebna* out of his office in the Kings house, and to place *Eliakim* son of *Hilkiah* in his roome,

[f] *Reyn. & Hart. chap.2. Divis.3. p.65,66.*

roome, he saith, *I will commit thy Government into his hand—and the Key of the house of David will I lay upon his shoulder*, Isai. 22. 21,22. parallel that phrase, *and the Government shall be upon his shoulder*, Isai. 9.6. Hence as מַפְתֵּחַ *Key*, is in the Old Testament used metonymically for stewardly power and government, *Isai.* 22.21,22. (only twice properly, *Judg.* 3.25. 1 *Chro.* 9.27.) so in the New Testament κλεὶς *Key*, is alwayes used metonymically or metaphorically, to denote *power*, and that about Ecclesiasticalls or Spirituals, *viz.* in *Matth.* 16.19. *Luk.* 11.52. *Revel.* 1.18. and 3.7. and 9.1. and 20.1. So that [*Keyes*, &c] are metaphorically the Ordinances which Christ hath instituted, to be dispensed in his Church, Preaching the Word, Administrations of the Seales and Censures: for it is not said *Key*, but *Keyes*, which comprehends them all: by the right use of which both the gates of the Church here, and of heaven hereafter, are opened or shut to beleevers or unbeleevers; and Christ promising or giving these *Keyes* to *Peter* and the Apostles and their successours *to the end of the world*, Matth. 28. 20. doth intrust and invest them with power and authority of dispensing these ordinances for this end, and so makes them *Stewards* in his house *of the mysteries of God* (οἰκονόμους) 1 *Cor.* 4.1. so that we may conclude;

Therefore the Church-guides are the immediate Subject and Receptacle of that Ecclesiasticall power, and of the exercise thereof.

Argum. 2. The functions of Church-guides derived to them immediately from Christ, have evident prints of power stamped upon them. Therefore they are the *immediate Subjects* of Ecclesiasticall power. Thus it may be argued;

All those, whose Ecclesiasticall offices, immediately derived from Christ, are in their own nature offices of power, and that inseparably, are the immediate Subjects and Receptacles of Ecclesiasticall power from Christ.

This is an Argument from the nature of their offices themselves. The Proposition is cleare, for if their offices Ecclesiasticall, derived immediately from Christ, be offices of power in the Church of their own nature, and that inseparably, the office and the power being linked together; they that receive such offices from Christ, must needs be the Receptacle and Subject of the power of the office. *But*

But the offices of Church-guides, immediately derived from Christ, are in their own nature offices of power, and that inseparably. This appeares thus,

1. The offices of Church-guides are immediately derived from Christ, *Ephes.*4.8,11. 1 *Cor.* 12. 28. *Rom.* 12. 5, 6, 7, 8. *Act.*20.28.

2. These offices of Church-guides, are offices of power in their own nature, in which they are set out to us under the name of *Keyes*; *Keyes* importing a *stewardly power*, Matt.16.19. with *Isai.*22.21,22. of a *Rod*, a *Rod* implying power in him that useth it, 1 *Cor.*4.22. of *power* it self, δωάμις, 1 *Cor.* 4. 21. of *authority*, ἐξουσία, 2 *Cor.* 10. 8. and 13.10. *Materially*, the acts and exercise of these offices, are acts of power, as *binding*, *loosing*, &c. *Matth.*16.19. and 18.18. *Joh.*20.21,23. not only Preaching, &c. but Excommunicating is an act of power; *In the name—and with the power of the Lord Jesus Christ*, σὺν τῇ δωάμει τ Κυείυ,— 1 *Cor.*5.4. absolving the penitent, and confirming him again in the Churches love, is an act of power, *to confirme love unto him*, κυρῶσαι, i.e. *authoritatively-to-confirme*, &c. as the word properly signifies, 2 *Cor.*2.8. *Formally*, these acts are to be done as acts of power, in Christs name and by his authority, *Mat.*28.19. 1 *Cor.*5.4.

3. This power is inseparable from these offices; to destroy the power is to destroy the nature of the office it self, as appeares by former proofs. Hence we may conclude,

Therefore Church-guides are the immediate Receptacles and Subjects of power from Jesus Christ.

The Names, Titles, and other Denominations purposely given to the Church-guides in Scripture, generally do beare power and authority ingraven upon their foreheads: *Ergo* they are the *proper Subjects* of Eccleſiasticall power. Thus we may argue: *Argum.*3.

All those persons in the Church that have such Names, Titles, or Denominations given to them in the Scriptures by the Spirit of Christ, as generally have authority and power ingraven upon them in reference to the Church, they are the proper Subjects of Ecclesiasticall power.

This *Proposition* must be granted. For, 1. Is not this the

holy Ghosts familiar and ordinary manner in Scripture, to give *Titles* and *Denominations*, which are apt, pertinent, significative and instructing both to others and themselves that have such denominations derived upon them? As in the family, the husband is called *the Head of the wife*, 1 Cor. 11. because he is to govern, she to be subject: the wife is called *an Help meet*, &c. *Gen.* 2. to teach the wife her duty, to help his good and comfort every way, to hinder it no way. So in the Common-wealth, Magistrates are called *Heires of restraint, to put men to shame*, *Judg.* 18. 7. because they are to restrain disorders, shame evill doers: *Higher Powers*, to teach others subjection to them, *Rom.* 13. 1. *An ordinance of man*, or *humane creation* ἀνθρωπίνη κτίσις, 1 *Pet.* 2. 13. because though Magistracy in generall be an ordinance of God, yet this or that speciall kind of Magistracy, whether *Monarchicall*, *Aristocraticall*, &c. is of man—Thus in the Church; the Church is called *Christs body*, Ephes. 4. 12. to shew Christs Headship, the Churches subjection to Christ, and their neere union to one another. Christians are called *Members*, Rom. 12. 1 Cor. 12. to teach them mutuall love, care, and serviceableness to one another. Ministers are called *Ambassadours of Christ*, 2 Cor. 5. *Angels of the Churches*, Rev. 2. to teach them to be faithfull in their offices, and others to respect them for their offices: *Salt of the earth*, Matth. 5. 13. because they are to season others spiritually: *Starres*, Rev. 1. because they are to shine forth for the enlightning and guiding of others, &c. 2. If this Proposition be denyed, [t] then to what end are such *Names* and *Denominations* importing authority generally given by the Spirit of God to some sort of persons only, and not to others? Is it for no end? That would be a dangerous charge upon the Spirit of Christ. Is it for any end? Then what other end can be imagined, then to signifie, hold forth, and instruct both themselves and others in their duties, and to distinguish them that are vested with Authority in the Church, from them that are not?

[t] Thus *Spanhemius* argues. A nominibus, quibus designat Deus Ministros verbi & seniores illis adjunctos, quibus illorum officium expressum voluit contradistinctè ad corpus Ecclesiæ, cui præpositi sunt; vocantur verò ἡγούμενοι, Act. 20. 28. 1 Tim. 3. 2. Tit. 1. 7. οἰκονόμοι mysteriorum Dei, 1 Cor. 4. 1. πρέσβεις & Ministri Reconciliationis, 2 Cor. 5. 18, 20. Pastores, & Doctores, Eph. 4. 11, 12. κυβερνήσεις, 1 Cor. 12. 28. προϊστάμενοι & προεστῶτες, Rom 12. 8. 1 Thes. 5. 12. 1 Tim. 5. 17. ἡγούμενοι, Hebr. 13. 7, 17. At hæc nomina διαπεσπικὰ seorsum Rectoribus Ecclesiæ tributa, inania forent, utpote communia singulis Ecclesiæ membris, vel saltem toti Ecclesiæ cœtui: Quod absurdum, quum Deus sic voluerit distinctos inspectores, rectores, œconomos, ab iis in quos munus istud exercere debent, qui ideo etiam vocantur domus, grex, filii. *H. Spanhem. Epistol. Class. 2. Quæst. 2. p. 44, 45.*

But

But Christs own officers in the Church have such Names, Titles, or Denominations given to them in the Scriptures by the Spirit of Christ, as generally have authority and power ingraven upon them in reference to the Church.

This Assumption may be evinced: 1. By *Induction* of particular *Names* attributed to Christs officers. 2. By *Denegation* of them, or the like, to any other members of the Church.

1. *By Induction of particular Titles or Denominations* attributed to Christs officers, which generally have power and authority palpably engraven upon them: yea, the self-same names are given to them, by which not only Heathen writers, but also the Greek version of the Old Testament by the LXXII. and the very Originall of the New Testament are wont to give to Politicall officers to expresse their Politicall authority, power, and Government: as for instance.

1. *Presbyter* or *Elder*, πρεσβύτερος, is ascribed often to Christs Church-officers, as in *Act.* 14. 23. and 15.2,4. and 20 17. 1 *Tim.*5.17. *Tit.*1.5. 1 *Pet.*5.1. This same word is ascribed to *Rulers Politicall*, to *Elders in the gate*, by the LXXII in *Judg.* 8.14. *Ruth* 4.2,3.— 2 *Sam.*5.3. 1 *Chron.*11.3.

2. *Overseer* or *Bishop*, ἐπίσκοπος, noting authority and power in having the charge and over-sight of the flock, is ascribed to Church-officers in *Act.*20.28. *Phil.*1.1. 1 *Tim.*3.2. *Tit.*1.7. This same word is used by the LXXII, to denote the power of the Civill Magistrate, to whom the care and oversight of the Common-wealth is committed, *Numb.* 31. 14. *Judg.*9.28. 2 *King.*11.15.

3. *Guide, Leader, Conductor, Captain, Governour*, ἡγέμων signifies them all, and is given to Church-officers, as contradistinct from the *Church* and *Saints*, Hebr. 13.7,17, 24 It is also attributed to Civil Rulers to set forth their power, in *Josh.*13.2. *Deut.*1.13. *Micah* 3.9,11. 2 *Chron.*5.1. *Ezek.*44.3. and 45.7. *Dan.*3.2. *Act.*7.10. This very word ἡγέμων *Governour*, is attributed to Christ himself,— *out of thee shall come forth a Governour, that shall rule* (or, *feed*) *my people Israel*, Mat. 2.6. Likewise ἡγεμών being the same word for substance, is applyed to Civil Rulers, *Act.* 23.24,26,33. 1 *Pet.*2. 14. —

4. *Steward, Dispenser*, οἰκονόμος. *Stewards of the Mysteries*

of God, is the title given to Ministers, 1 *Cor.* 4. 1,2. *Steward of God*, Tit. 1.7. *That faithfull and wise Steward, whom his Lord shall make Ruler over his houshold* &c. Luk. 12.42. This also is a Title of power given to them that are set over families, as Gal. 4.2. *he is under Tutours and Stewards.* And to them that are set over Cities—as Rom.16.23. *Erastus* (ὁ οἰκονόμος τῆς πόλεως) *the Steward* (or, as we render it, *the Chamberlain*) *of the City, saluteth you.*

5. *Pastour*, ποιμὴν; is ascribed to Christs officers, *Eph.*4.11. τοὺς δὲ ποιμένας—*and some Pastours and Teachers.* They govern the Church as the Shepherd his flock, feeding, ruling them as well *pedo* as *pabulo*; with the shepherds staffe, as with food. This terme is sometimes given to Civil Magistrates, *Isai.*44.28. *Micah* 5.5. sometimes to Christ the great Shepherd of the sheep, 1 *Pet.*5.4. noting his authority, *Matth.*26.31. *Joh.*10. 2, 11, 14,16. *Heb.*13.20. 1 *Pet.*2.25. sometimes to God himself, the supreme Ruler of the Church, of the world, *Psal.*80.1.

6. *Governments*, Κυβερνήσεις, a denomination given to *Ruling Elders*, 1 Cor.12.28. (as hath been proved, *Sect.*1. *of this Chap.*) A Metaphor from Mariners or Pilots, that steere and govern the ship: translated thence, to signifie the Power and Authority of Church-governours, spirituall Pilots, steering the Ship, or Ark of Christs Church. This word is used also by Heathen Authors, to signifie Politicall Governours, *vid. Hen. Steph. Thes. L. Grac. in verb.*

7. *Ruler*, προϊστὰς, 1 Tim.5.17. *Let the Elders that rule well:* and προϊστάμενος, *He that ruleth*, Rom. 12. 8. and προϊστάμενοι ὑμῶν ἐν Κυρίῳ, i. e. *Your Rulers in the Lord*, 1 Thes.5.12. *viz.* not only, *timore Domini*, in the feare of the Lord, *Piscat.* nor only, *in iis quæ ad cultum Dei spectant*, in those things that appertain to Gods worship, *Bez.* but also ἐν Κυρίῳ, in the Lord; *Scholia, pro καλὸὶ τῷ κυρίου*, i.e. *qui præsunt* (*viz. vobis regendis*) *secundum voluntatem Domini*, who are over you to rule you according to the will of the Lord. *Zanch. in loc.* Even by the Lord Christs power and authority derived to them.

Now these Names are among Heathen Authors ascribed to Rulers of Cities, Armies and Kingdomes. *vid. Hen. Steph. Thes. ad verb.*

By

By these among other Titles given to Christs officers in Scripture, he that runs may read a plain authority and power instamped on them in reference to the Church; and consequently on them that are thus denominated, unless they be applyed to them improperly, unfitly, abusively.

2. *By Denegation of these and like Titles to the whole Church of* Christ, or to any other members of the Church whatsoever, besides Church-officers. For where can it be shewed in all the Book of God, that in this sense, either the whole Church, or any Members thereof, besides officers, are ever stiled, *Presbyters, Bishops, Governours, Stewards of God,* or *of the mysteries of God, Pastours, Governments, Rulers?* The greatest factours for popular Government, must let this alone for ever. From all, we need not feare to conclude,

Therefore Christs own officers in the Church, are the proper Subjects and Receptacles of Ecclesiasticall power.

The Relations which Christs officers have unto his Church imply and comprehend in themselves Authority and Power in reference to the Church, and therefore they are the proper Subjects of Ecclesiasticall power. Thus reason, *Argum.4.*

Whosoever they are that stand in such Relations to the Church of Christ, as imply and comprehend in themselves authority and power for governing of the Church, they are the proper Subject of Ecclesiasticall power for government of the Church.

This *Proposition* is evident; for, otherwise to what end are those Relations to the Church which comprehend Government in them, unless such as are so related be the Subject of Government? Shall all those Relations be meere names and shadowes? or shall others in the Church be counted the subjects of this Authority and Power for Church Government; that have no such Relations to the Church implying any such power?

But the Officers of Christ stand in such Relations to the Church of Christ as imply and comprehend in themselves Authority and Power for Government of the Church.

This *Assumption* will be evident, by a due induction of some of their particular Relations that have such power instamped

on them; as for instance, Christs officers stand in these *Relations of Power* to the Church, and people of God.

1. *They are Pastours*, (ποιμένες) *Ephes.*4.11. The Church is the *flock*, ποίμνη, *Joh.*10.16. 1 *Cor.*9.7. or ποίμνιον, *flock*, Act.20.28,29. 1 Pet.5.2,3. Hath not the *Pastour* power to rule and govern his *Flock?*

2. They are *Stewards*, οἰκονόμοι, *Who is that faithfull and wise steward*, Luk.12.42. *Stewards of the mysteries of God*, 1 Cor.4.1,2. *Stewards of God*, Tit.1.7. The Church and people of God are the Lords *Houshold*, (θεραπεία) over which these Stewards are set, &c. *Luk.*12.42. *Gods house*, 1 Tim.3.15. Heb.3.6. Have not *stewards* power to govern and order those *families* over which they are set, and wherewith they are intrusted? *Gal.*4.1.

3. They are *Bishops* or *Overseers*, ἐπίσκοποι, Phil.1.1. 1 Tim. 3.2. Tit.1.7. The Church and people of God, are that *charge* which the Lord hath committed to their inspection, *Over which the holy Ghost hath made you overseers*, Act.20.28. Have not *Overseers* power over that which is *committed to their inspection?*

4. They are *Catechizers*, κατηχοῦντες, and *Teachers*, Rom. 12. 7,8. Ephes.4.11. The Church and people are κατηχούμενοι *catechized*, Gal.6.6. *taught*. Hath not he that *catechizeth* power for government of him that is *catechized?* He that *teacheth*, of him that is *taught?*

5. They are *Co-workers* with God, συνεργοὶ, 1 Cor. 3.9. and συνεργοῦντες, 2 Cor. 6.1. *Architects*, *builders*, &c. ἀρχιτέκτονες, 1 Cor.3.10. some of them *laying the foundation, others building thereupon.* The Church and people of God are *Gods building*, Θεοῦ οἰκοδομή ἐστε· *Ye are Gods building*, 1 Cor. 3.9. Have not *builders* power of disposing and ordering affaires appertaining to the *building?*

6. They are Gods *Husbandmen* (γεωργοὶ) — *will let out his vineyard to other husbandmen*, Matth. 21.41. See 2 Tim. 2.6. The Church and people of God are *Gods husbandry*, Θεοῦ γεώργιον, 1 Cor.3.9. Yea, *God* is the *Lord of the Harvest*, they are his *Labourers*, ἐργάται· but the people are *his Harvest*, θερισμὸς αὐτοῦ, *Matth.*9.38. wherein these labourers are to be imployed.

Have

Have not the *Harveſt labourers* power of ordering the *harveſt*; and *Gods husbandmen* of diſpoſing of *Gods husbandry* to the utmoſt, for its own benefit, Gods glory?

7. Finally, to adde no more, the officers of Chriſt in the Church, are not only, as *Nurſes*; *we were — even as a Nurſe cheriſheth her children*, ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα, 1 Theſ. 2. 7. and as *Mothers*, *my little children* (οὓς πάλιν ὠδίνω) *of whom I travell-in-birth again*, Gal. 4. 19. but alſo as *Fathers*, 1 Theſ. 2. 11. 1 Cor. 4. 15. ſpirituall fathers in Chriſt: and the Church and people of God, they are the *ſonnes* and *daughters*, the ſpirituall *babes* and *children*, begotten, brought forth, and nurſed up by them, 1 *Theſ.* 2. 7, 11. *Gal.* 4. 19. and have *Fathers* no authority nor power of Government over their *children*? ſee *Epheſ.* 6. 1, 2, 3. 1 *Tim.* 3. 4.

Thus Chriſts officers ſtand in ſuch Relations to the Church as doe evidently carry power of Government along with them; but where are any other members of the Chureh, beſides officers, ſtated in ſuch Relations of *Paſtours*, *Stewards*, *Overſeers*, *Catechizers*, *Builders*, *Husbandmen*, *Nurſes*, *Mothers*, and *Fathers*, to the Church of God and members of Chriſt, that can be evidenced by the Scriptures? why may we not then clearly conclude,

Therefore the officers of Chriſt are the proper Subject of Eccleſiaſticall power for government of the Church.

The many divine commands and impoſitions of duties of obedience, ſubmiſſion, ſubjection, &c. upon the Church and people of God, to be performed by them to Chriſts officers, and that in reference to their office, do plainly proclaime the officers of Chriſt, to be the *proper Receptacle* and *Subject of authority and power* from Chriſt for the government of his Church. Thus it may be argued. *Argum.* 5.

Whatſoever perſons the Church and people of God are bound by the Commands of Chriſt to performe duties of obedience and ſubjection unto, and that in reference to their office in the Church; they are the proper ſubjects of authority from Chriſt for the government of his Church.

This *Propoſition* needs no proofe, unleſſe we will be ſo abſurd as to ſay, that the Church and people of God are obliged by

by Christs command to obey and be subject to them, that have no authority nor power over them at all.

But the officers of Christ are those to whom the Church and people of God are bound by the Commands of Christ to performe duties of obedience and subjection, and that in reference to their office in the Church.

This *Assumption* may be evidenced by some particular instances of such Commands, which the Spirit of Christ hath imposed upon the Church and people of God: as,

1. To know their Rulers. *We beseech you, brethren, to know them that labour among you, and are over you in the Lord:* εἰδέναι—προϊσταμένους ὑμῶν, 1 Thes.5.12. [u] *To know*, viz. *non simpliciter cognoscere, sed agnoscere*, i.e. not simply and meerely to know, but to acknowledge, accept, and approve of them as such Rulers over you in the Lord. This teaches them subjection to their office of Ruling.

u Zanch. in loc.

2. To love them exceedingly for their works sake. ἡγεῖσθε ὑπὲρ ἐκπερισσοῦ ἐν ἀγάπῃ, &c. i. *esteeme them superabundantly in love for their works sake*, 1 Thes.5.13. for what work? *viz.* both Labouring and Ruling, mentioned *ver.*12. If they must love them so exceedingly for Ruling over them, must they not much more be obedient to this Rule?

3. To count them worthy of double honour in reference to their well-Ruling. *Let the Elders that rule well be counted worthy of double honour, especially* — 1 Tim.5.17. whether we take *double honour* here for *Reverence*, or *Maintenance*, or both; yet how can we esteeme the *Elders ruling well, worthy of double honour*, without some submission to their Rule?

4. To obey them that are their Rulers and Governours. *Obey ye your Rulers*, or *Governours* — πείθεσθε τοῖς ἡγουμένοις ὑμῶν, *Hebr.* 13.17. where the word πείθεσθε, *Obey ye*, doth not (as some dreame) signifie a *perswasion*, but *obedience*; and in this sense it's commonly used not only in prophane Authors, but also in holy Scriptures, as *Jam.*3.3. *Gal.*3.1. as * Mr *Gillespie* hath well observed.

* Aarons Rod blossoming, Book 2. cha.9. p.273,274.

5. Finally, to submit and be subordinate unto them: The Church and people of God are charged to submit unto them, *Obey your Governours*, (καὶ ὑπείκετε) *and submit ye*,—Heb. 13.17. the

the word is derived from ἔκω, *cedo, non repugno, non resisto:* properly it notes *a submissive yeelding without repugnancy or resistance*; yea (as Mr *G.* hath noted out of *Theodoret*) it signifies *intense obedience.* They must not only ἔκειν *yeeld,* but ὑπείκειν *yeeld with subjection and submission,* which relates to *Authority.* They are also charged to be subordinate to them, *Likewise ye younger submit your selves to the Elders* (ὑποτάγητε πρεσβυτέροις) 1 Pet. 5. 5. ὑποτάγητε, i.e. *be ye subordinate,* (it's a Military terme,) *viz.* be ordered, ranked, guided, governed, disciplined by them, as Souldiers are by their Commanders. The word *Elders* here is by [x] some taken only for *Elders in age,* and not in office: But [y] others seeme better to interpret it of *Elders in office*; and the Context well agrees; for, the Apostle having immediately before charged the *Ruling-Preaching-Presbyters* with their duties towards their flock, *ver.* 1, 2, 3, 4. here he seemes to enjoyn the *Ruled flock* (which commonly were *younger* in age and gifts) to look to their duties of subjection to their *Elders* in office: as *Beza,* and others interpret it.

[x] *Calvin. in loc. & Laurent. in loc.*

[y] Πρεσβυτέροις] etsi poscit Antithesis seniorum & iuniorum, ut hic habeatur ætatis ratio: tamen particula ὁμοίως manifestè ostendit eosdem hîc significari Presbyteros, nempe quod non facilè juvenes ad Ecclesiasticas illas Pastorum, Doctorum & Gubernatorum, sic peculiariter appellatorum, functiones deligerentur. Sicut ergo antea Petrus de Presbyterorum erga suas oves, sic nunc de ovium erga suos πρεσβύτας officio differit. Quamobrem etiam rectè Syrus interpres addidit affixum, *vestris. Bez. Annot in loc. Hemingius* understands here the same Elders that were mentioned ver. 1. *Comment. in loc.*

Now seeing the Church and people of God are obliged by so many commands of Christ, to perform such duties of Subjection and Obedience to the Officers of Christ, may it not be concluded,

Therefore the Officers of Christ are the proper subjects of Authority from Christ for the Government of his Church?

Finally, the Directions touching Rule and Government in the Church; the Encouragements to well-ruling by Commendations, Promises, Rewards; together with the contrary deterring discouragements from ill ruling by discommendations, threats, &c. being specially applyed and appropriated by the Word of Christ, unto Christs officers, very notably discover to us that *Christs Officers* are the *proper subject* of power *Argum. 6.*

from Christ for the Government of his Church. Thus it may be argued,

Whatsoever persons in the Church have Directions for Church-government, Encouragements to well ruling, and discouragements from ill ruling, particularly and peculiarly applyed unto them by the Word of Christ; they are the proper subjects of power from Christ, for the Government of his Church.

This *Proposition* is evident; For, 1. How should it be consistent with the infinite wisdome of God peculiarly to apply unto them Directions about Ruling and Governing the Church, that are not the proper Subjects, in whom the power of Government is intrusted by Jesus Christ? 2. How can it stand with the justice of God, to encourage them unto well ruling, by Commendations, Promises, Rewards, &c. or to deterre them from ill governing by dispraises, threats, &c. to whom the power of government doth not appertain, as to the proper Subjects thereof? 3. What strange apprehensions and distractions would this breed in the hearts of Christs officers and others, should those that have not the power of Church-government committed to them by Christ, be yet directed by his Word how to govern, encouraged in governing well, deterred from governing ill?

But the Officers of Christ in the Church have directions for Church-government, Encouragements to well ruling, and discouragements from ill ruling, particularly and peculiarly applyed unto them by the Word of Christ.

This *Assumption* may be cleared by divers Scriptures according to the particular branches thereof, *viz.*

1. *Directions* for Church-Government are particularly applyed by the Word of Christ to his own officers: as for instance, They are directed to *bind* and *loose* — to *remit* and *retain sins on earth*, Matth. 16.19. and 18.18. Joh. 20.21,23. To *judge them that are within* the Church, *not without*, 1 Cor. 5.12. *Not to Lord it, domineere*, or *over-rule the flock of Christ*, 1 Pet. 5. To *rule well*, 1 Tim. 5.17. To rule *with diligence*, Rom. 12.8. To *lay hands suddenly on no man, neither to be partakers of other mens sins, but to keep themselves pure*, 1 Tim. 5.22. *Not to preferre one before*

fore another, nor do any thing by partiality, 1 Tim. 5.21. *To rebuke them that sin, before all, that others also may feare,* 1 Tim. 5. 20. *To reject an Heretick after once or twice admonition,* Tit. 3. 10. To use the *authority that is given them from the Lord, to the edification, not to the destruction* of the Church, 2 *Cor.* 10.8. and 13.10. with divers such like Rules specially directed to Christs officers.

2. *Encouragements* to well-ruling are peculiarly directed to Christs officers. For, 1. They are the persons specially commended in that regard, 1 Tim. 5.17. καλῶς προεστῶτες, *well ruling; Good and faithfull Steward,* Luke 12. 42. The Angels of the Churches are praised for their good Government, *Revel.* 2.2, 3,6. and ver. 18.19. 2. They are the persons to whom the Promises, in reference to good Government, are directed, as *Matth.* 16. 19. and 18. 18, 19, 20. *Joh.* 20. 21, 23. *Matth.* 28.19,20. *Luke* 12.42,43,44. 1 *Pet.* 5.4. 3. They are the persons whom the Lord will have peculiarly rewarded, now with *double honour,* 1 Tim. 5.17. hereafter with endlesse glory, 1 *Pet.* 5.4.

3. *Discouragements* deterring from ill-governing are also specially applyed to Christs officers, whether by way of dispraise or threats, &c. *Revel.* 2.12.——14,15,16. and ver. 18. ——20.

Now if [1] *Rules for Church-government,* [2] *Encouragements in reference to well-ruling, and* [3] *discouragements in reference to ill-ruling,* be so peculiarly directed by the Word of Christ to his own officers, we may conclude,

Therefore the officers of Christ in the Church are the proper Subjects of power from Christ for the government of his Church.

Section 3.

III. Having thus considered the *Subject of Authority and Power* for Church-government: 1. *Negatively,* what it is not, *viz.* Neither the *Politicall Magistrate:* nor yet the *Community of the faithfull,* or *whole body of the people* Chap. IX. & X. 2. *Positively,* what it is, *viz. Christs own officers in his Church,* as hath been explained and evidenced Sect. 2. *of this Chap.* 3. Now in the third and last place we are to insist a little further upon this *Subject*

of the power, explanatorily; and to enquire, seeing Christs officers are found to be the *Subject of this Power, in what sense or notion they are the subject and receptacle of this Authority and Power from Christ*, whether *conjunctim* vel *divisim, solitarii* aut *sociati, i.e.* joyntly, or severally; as solitary and single from one another, or as sociated and incorporated into *Assemblies* with one another; or in both respects?

For Resolution herein we must remember that Distribution of the *Keyes*, or of *Proper Ecclesiasticall Power* (which was briefly mentioned before in Part 2. CHAP. III. *p.* 46.) into that which is,

1. *More speciall and peculiar* to the office of some Church-governours, which by vertue of their office they are to execute and discharge: thus it is peculiar to the Ministers office, [1] *To preach the Word*, compare *Matth.* 28. 18, 19, 20. *Joh.* 20. 21, 22, 23. *Rom.* 10. 15. 1 *Tim.* 5. 17. *Heb.* 13. 7. 2 *Tim.* 4. 1, 2, &c. [2] *To dispense the Sacraments*, Matth. 28. 18, 19, 20. 1 Cor. 11. 24, 25. The Word and Sacraments were joyned together in the same Commission to the same officers, *viz.* the Preaching Presbyters, &c.

2. *More generall and common to the office of all Church-governours*, as the power of Censures, *viz.* Admonishing, Excommunicating and Absolving, and of such other acts as necessarily depend thereupon; wherein not only the *Preaching* but also the *Ruling Elders* are to joyn and contribute their best Assistance, as may be collected from these severall Testimonies of Scripture, *Matth.* 18. 17, 18. *Tell the Church.* 1 *Cor.* 5. 2, 4, 5, 7, 11, 12, 13. 2 *Cor.* 2. 6. to 12. compared with *Rom.* 12. 8. 1 *Cor.* 12. 28. and 1 *Tim.* 5. 17.

Now these officers of Christ, *viz. They that labour in the Word and Doctrine*, and the *Ruling Elders*, are the Subject of this *Power of Jurisdiction* as they are united in a body, hence called a *Church*, ἐκκλησία, Matth. 18. 18. *viz.* the governing or ruling Church [2]; for no other can there be meant. And a [3] *Presby-*

[1] *Thus* Mr *Bayne remarkably expounds this Text*, Matth. 18. *saying*, Where first marke, That

[2] Christ doth presuppose the Authority of every particular Church taken indistinctly. For it is such a Church as any brother offended may presently complaine to. Therefore no universall, or Provinciall, or Diocesan Church gathered in a Councell. 2. It is not any particular Church that he doth send all Christians to, for then all Christians in the world should

should come to one particular Church, were it possible. He doth therefore presuppos indistinctly the very particular Church where the brother offending and offended are mem bers. And if they be not both of one Church, the plaintiffe must make his denunciatio to the Church where the defendant is, *quia forum sequitur reum.* 3. As Christ doth speak it of any ordinary particular Church indistinctly, so he doth by the name of *Church* not un derstand essentially all the Congregation. For then Christ should give not some, but al the members of the Church to be Governours of it. 4. Christ speaketh it of such a Churc to whom we may ordinarily and orderly complaine, now this we cannot to the whole mul titude. 5. This Church he speaketh of: he doth presuppose it, as the ordinary executi ne of all Discipline and Censure. But the multitude have not this execution ord nary, as al but *Morelius*, and such Democraticall spirits do affirme. And the reason ratifying the sen tence of the Church, doth shew that often the number of it is but small, *For where two o three are gathered together in my Name:* Whereas the Church or Congregations essentiall taken for teachers and people, are incomparably great. Ne ther doth Christ meane b *Church* the chief Pastour, who is virtually as the whole Church For, *&c. M. Bayne's Diocesans Tryall*, 3. *Quest.p.*79, 80. *printed An.*1621. *in* 4o. [a] *Timothy* received grace by th χειροθεσία of the Presbytery. For that *Persons* must be understood here, is apparent by th like place, when it is said by the laying on of my hands, he noteth a person, and so here Presbytery. 2. To take πρεσβύτερον to signifie the order of Priesth od is against all Lexi cons, and the nature of the Greek termination. 3. *Timothy* never received that order of Presbyter, as before we have proved. 4. It cannot signifie, as Greek Expositors take it a Company of Bishops. For neither was that Canon of three Bishops and the Metropolitan or all the Bishops in a Province, in the Apostles time: neither were these who are now calle Bishops, then called Presbyters, as they say, but Apostles, men that had received Apostolik grace, Angels, &c. Finally, it is very absurd to think of Companies of other Presbyters i Churches then *Paul* planted, but he placed Presbyteries of such Presbyters, as are now di stinguished from Bishops, which is the grant of our Adversaries. *Bayne's Diocesans Tryall* 3 *Quest.p.*82. *printed An.*1621.

tery, i.e. a Society or Assembly of Presbyters together, 1 *Tim.* 4.14. The Presbyteries, Elderships, or Assemblies wherein these Officers are united and associated, are of two sorts, *viz.* 1. The *lesser Assemblies* consisting of the Ministers and Ruling Elders in each single Congregation, which for distinctions sake is stiled the *Parochiall Presbytery*, or *Congregationall Eldership.* 2. The *greater Assemblies* consisting of Church-governours, sent from severall Churches, and united into one body for gover ning of all those Churches within their own bounds, whence their members were sent. These greater Assemblies are either *Presbyteriall* or *Synodall.* 1. *Presbyteriall*, consisting of the Mini sters & Elders of severall adjacent or neighbouring single Con gregations, or Parish-Churches; ruling those severall Con gregations in common; this kinde of Assembly is commonly

called, *The Presbytery*; or (for distinctions sake) the *Classicall Presbytery, i.e.* the Presbytery of such a rank of Churches. 2. *Synodall*, consisting of Ministers and Elders, sent from *Presbyteriall Assemblies*, to consult and conclude about matters of common and great concernment to the Church within their limits. Such was that Assembly mentioned, *Act.* 15. These *Synodall Assemblies* are either, 1. Of Ministers and Elders from severall Presbyteries within one *Province*, called *Provinciall.* 2. Or of Ministers and Elders from severall *Provinces within one Nation*, called therefore *Nationall.* Or, 3. of Ministers and Elders from the severall *Nations within the whole Christian world*, therefore called *Oecumenicall:* For all which Assemblies, *Congregationall, Presbyteriall* and *Synodall*, and the *subordination of the lesser to the greater Assemblies respectively*, there seemes to be good ground and divine warrant in the Word of God, as (God willing) shall be evinced in the 12. 13. 14. and 15. Chapters ensuing.

Chap. XII.

Of the Divine Right *of* Parochiall Presbyteries *or* Congregationall Elderships, *for government of the Church.*

TOuching *Congregationall Elderships*, or *Parochiall Presbyteries*, consisting of the *Ministers and ruling Elders* of the severall *single Congregations*, which are called the *lesser Assemblies*, or *smaller Presbyteries*, and which are to manage and order all Ecclesiasticall matters within themselves, which are of more immediate private particular concernment to their own *Congregations* respectively: and consequently, of more easie dispatch, and of more daily use and necessity. Concerning these *Congregationall Presbyteries*, we shall not now take into consideration, either, 1. What are *the members, constituting and making up these Elderships*; whether *ruling Elders* by divine warrant may be super-added to the *Pastors* and *Teachers*, and so be associated for the government of the Congregation. For the divine right of the *ruling Elder*, distinct from the preaching Elder, for the government of the Church, hath been evidenced at large,

CHAP. XI. SECT. 1. fore-going. And if any acts of government in the Church belong to the *ruling Elder* at all, sure those acts of common jurisdiction to be dispatched in these *least Assemblies*, cannot of all other be denied unto him. 2. Nor shall it here be discussed, what the *power of Congregationall Elderships is*, whether it be *universally extensive* to all acts of government Ecclesiasticall whatsoever, without exception or limitation; and that *independently*, without *subordination* to the greater Assemblies, and without all liberty of *appeale* thereunto in any cases whatsoever, though of greatest and most common concernment. Which things are well stated and handled by [d] others; and will in some measure be considered afterwards in CHAP. XV. 3. But the thing for present to be insisted upon, against the *Erastian and Prelaticall* party, is, That divine right of authority and power for Church-government, which is in *Congregationall Presbyteries* or *Elderships*, in reference to their respective Congregations. Take it thus:

[d] *Assertion of the government of the Church of Scotland, part. 2. chap. 2. p. 122. &c.*

Elderships of single Congregations vested and furnished with Ecclesiasticall authority and power to exercise and dispense acts of government in and over those respective Congregations whereunto they doe belong, are by divine right warrantable.

For confirmation hereof, the *Light of Nature*, the *Institution of Christ*, the *Apostolicall practice*, and *the law of necessity*, seem to speak sufficiently unto us.

1. *The common light of Nature* thus farre directeth all sorts of smaller societies, whether Politicall or Ecclesiasticall, to compose all particular and more private differences and offences within themselves; and to decide and determine small, common, easie causes and matters by smaller Courts and Judicatories appointed for that end: *Frustrà fit per plura, quod æquè bene fieri potest per pauciora*, a vaine thing to trouble more and greater assemblies with those matters, that may as well or better be determined by the lesser. It was wise and grave counsell which *Jethro*, *Moses* his father-in-law, gave to *Moses*, that he should set up over the people certaine Judges inferiour to himselfe, who themselves might judge all *smaller matters*, but all *great and hard matters to be brought to* Moses, *Exod.* 18. 22, 26. And our Saviour seems to insinuate, that the Jewes had their inferiour

inferiour Courts for inferiour causes, superiour Judicatories for greater, in that gradation of his, *Matth.*5.22. Likewise they had lesser and greater *Ecclesiasticall Assemblies*, (as after will appeare.) Now, to what use are greater and lesser Judicatories, Civill or Ecclesiasticall, but that the lesser and lighter causes may be judged in the inferiour, harder and greater in the superiour?

2. *The institution of Christ* recorded, *Mat.*18.15. to 21. seems to hold forth notably both *single congregationall Elderships*, and *their power.* And this, whether wee consider the *Jewish forme*, unto which our Saviour seems to relate; or whether we observe the *matter of his discourse.*

1. As for the *Jewish forme of Church-government* (unto which our Saviour here seems to allude, or relate,) we may observe it was managed by two, if not three sorts of Ecclesiasticall Courts, *viz.* By the *Sanhedrim*, *Presbytery*, and *Synagogue* (much like to the Evangelicall *Synod*, *Presbytery*, and *Congregationall Eldership* since Christ.) 1. They had their Ecclesiasticall, as well as their Civill *Sanhedrim*, for high and difficult affaires of the Church; which seems first to be constituted, *Exod.*24.1. and after decay was restored by King *Jehoshaphat*, 2 *Chron.*19.8. and from this Court that National Churches reformation proceeded, *Neh.*6.13. 2. Againe, it is very probable, they had betwixt their *Sanhedrim* and their *Synagogue*, a middle Ecclesiasticall Court, called Πρεσβυτέριον, *The Presbytery*, *Luke* 22.66. and *Act.*22.5. let such as are expert in Jewish Antiquities and Polities consider and judge. 3. Finally, they had their lesser Judicatories in their *Synagogues*, or *Congregationall meetings:* for, their *Synagogues* were not only for Prayer, and the ministry of the Word, in reading and expounding the Scriptures, but also for publike censures, correcting of offences, &c. as that phrase seems to import, *And I punished them oft in every Synagogue, Act.* 26.11. His facts and proceedings, it's true, were cruell, unjust, impious: But why inflicted *in every Synagogue*, rather then in other places, and that by vertue of the *high Priests letters*, *Act.* 9.1,2. but that there the Jewes had Judicatories, that inflicted publike punishments upon persons ecclesiastically offending? Besides, we reade often in the New Testament of the *Rulers of the*

Mr. Gillespie's Aarons rod blossoming, *book* 1. *chap.*3. *p.*8. *to* 38.

the Synagogue, as Mark 5.35,36,38. Luk. 8.41. and 13.14. and of *Crispus* and *Sosthenes* the *chief Rulers of the Synagogue*, Acts 18.8,17. whence is intimated to us, that these *Synagogues* had their *Rule* and *Government* in themselves; and that this rule was not in one person, but in divers together; for if there were *chief Rulers*, there were also Inferiours subordinate unto them: but this is put out of doubt in Act. 13.15. where after the Lecture of the Law and the Prophets, *The Rulers of the Synagogue sent unto them— Synagogue* in the singular number, and *Rulers* in the plurall. Thus Analogically there should be Ecclesiasticall Rulers, and Governours in every single Congregation, for the well guiding thereof. But if this satisfie not, adde hereunto the *Materiall passages* in our Saviours Speech.

2. Now touching the *Matter of our Saviours discourse*, it makes this very cleare to us; for by a gradation he leadeth us from Admonition private and personall, to Admonition before two or three witnesses, and from Admonition before two or three witnesses, to the representative body of one Church (as the [f] phrase *Tell the Church* must here necessarily be interpreted) if there the difference can be composed, the offence removed, or the cause ended; rather then unnecessarily render the offence, and so our brothers shame more publike and notorious. And that the *Presbytery* or *Eldership* of a *particular Congregation*, vested with power to hear & determine such cases as shall be brought before them, is partly though not only here intended, seemes evident in the words following (which are added [g] for the strengthening and confirming of what went before in ver. 17.) *Verily I say unto you, whatsoever ye shall binde on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree in earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them*, Matt. 18.18,19,20. In which passages these things are to be noted,

[f] *Joh. Cameron. Prælect. in Matt. 18.15. p. 150. &c. in fal. and* M^r *Baine his Dioces. Tryall. 3. Quæst. pag. 79,80.*

[g] *Piscat. in loc.*

1. That this *Church* to which the complaint is to be made, is invested with power of *binding* and *loosing*, and that so authoritatively, that what by this Church shall be *bound or loosed on earth, shall also be bound or loosed in heaven*, according to Christs

Promiſe. 2. That theſe Acts of *binding* or *looſing*, may be the Acts but of *two or three*, and therefore conſequently of the *Elderſhip of a particular Congregation:* for where ſuch a juridicall Act was diſpatched by a *Claſſicall Presbytery*, it is ſaid to be done ὑπὸ πλειόνων, *of many*, 2 Cor. 2. 6. becauſe that in ſuch *greater Presbyteries* there are alwayes *more then two or three*. And though ſome do pretend, that the faults here ſpoken of by our Saviour in this place, were *injuries*, not *ſcandals:* And that the Church here mentioned was not any *Eccleſiaſticall Conſiſtory:* or Court, but the *Civil Sanhedrim*, a *Court of Civil Judicature*. And that the *binding* and *looſing* here ſpoken of is only *Doctrinall* and *Declarative*, not *Juridicall* and *Authoritative*; yet all theſe are but vain groundleſſe pretences and ſubterfuges, without ſubſtance or ſollidity, as the learned and diligent Reader may eaſily finde demonſtrated by conſulting theſe judicious Authors mentioned in the h Margin; to whom for brevity ſake he is referred for ſatisfaction in theſe and divers ſuch like particulars.

h *Joh. Cameron. Prælect. in Matth.* 18. 15. *pag.* 143. *ad* 162. *in folio.* and Mr *G. Gilleſpie's* Aarons Rod bloſſoming, *&c.* Book 1. chap. 3. *p.* 8. *&c.* and Book 2. chap. 9. *p.* 294, 295, 296, 297. — and Book 3. chap. 2, 3, 4, 5, 6. handling this elaborately, *pag.* 350. to 423.

3. The conſideration of the *Apoſtolicall Practiſe*, and ſtate of the Church of God in thoſe times, may ſerve further to cleare this Matter to us. For, 1. We ſometimes reade of *ſingle Congregations*; and as the holy Ghoſt doth call the whole body of Chriſt, *The Church*, Matth. 16. 18. 1 Cor. 12. 28. and often elſewhere: and the larger particular members of that body of Chriſt, (partaking the nature of the whole, as a drop of water is as true water as the whole Ocean) *Churches*; as *the Church of Jeruſalem*, Act. 8. 1. *The Church of Antioch*, Act. 13. 1. *The Church of Epheſus*, Rev. 2. 1. *The Church of Corinth*, 2 Cor. 1. 1. (theſe being the greater Presbyteriall Churches, as after will appeare, CHAP. XIII.) ſo the ſame holy Spirit of Chriſt is pleaſed to ſtile *ſingle Congregations, Churches; Let the women keep ſilence,* ἐν ταῖς ἐκκλησίαις, *in the* **Churches**, 1 Cor. 14. 34. *i. e.* in the ſingle Congregations of this one Church of Corinth; and often mention is made of the *Church* that is in ſuch or ſuch an *houſe*, as Rom. 16.

Rom.16.5. 1 Cor.16.19. Col. 4.15. Philem.2. whether this be interpreted of the Church made up only of the members of that family, or of the Church that ordinarily did meet in such Houses, it implyes a *single Congregation.* Now shall *single Congregations* have the name and nature of *Churches*, and shall we imagine they had not in them the ordinary standing *Church-officers*, viz. *Pastours* and *Teachers*, *Governments* or *Elders ruling well*, and *Helps* or *Deacons*? or is it probable they were furnished with these officers, and yet the officers furnished with no power for the Government of these *Single Congregations* at all? 2. We finde that the Apostles, being crown'd with such successe in their Ministry, as to be instruments of converting such multitudes to the faith, as were sufficient to make up many severall Churches from time to time, did diligently take care to ordain them *Presbyters*, or *Elders in every Church* (κατ' ἐκκλησίαν) Act.14.23. Tit.1.5. Now can it be clearly evidenced by any, that these were not *Ruling* as well as *Preaching Presbyters*; especially when it appeares by other places that the Primitive Churches had both? Rom.12.8. 1 Cor.12.28. 1 Tim. 5.17. Or can we think that the Apostles were not as carefull to erect *Elderships* in *severall Congregations*, as to *ordain Elders*? otherwise how could the Apostles have answered it to their Lord and Master Jesus Christ, in leaving them without that necessary provision of Government, which Christ himself had allowed to them, at least, in some cases, as hath been evidenced?

4. Finally, *Necessity* (which is a strong and cogent Law) plainly and forcibly pleads for Elderships in particular Congregations endowed with authority and power from Christ for Government of themselves. For, [1] *How wearisome* a thing would it be to all Congregations, should every of their members be bound to attend upon *Synods* and *greater Presbyteries*, (which in the Countrey are at a great distance from them) in all Ecclesiasticall matters of judicature, having no relief in their own *Congregations*? [2] *How impossible* would it be for the greater Presbyteries, not only to hear and determine all hard and weighty, but also all small and easie causes that would be brought before them? And, [3] *what should become of such a Congregation as either voluntarily transplants it self, or is accidentally*

tally cast among Heathens and Pagans in farre Countries, where there are no Christians or Churches to joyn and associate withall, if they be denyed an *Authoritative Presbytery* within themselves, for preventing and healing of *Scandals*, and preserving themselves from destruction and ruine, which *Anarchy* will inavoidably bring upon them?

CHAP. XIII.

Of the Divine Right *of* greater Presbyteries *(for distinction sake called* Classicall Presbyteries*) for the Government of the Church.*

HAving spoken of the *lesser*, viz. *Congregationall Elderships*, come we now to the *greater Ruling Assemblies*, which are either *Presbyteriall* or *Synodall*. And first of the *Presbyteriall Assembly*, or *Classicall Presbytery*, viz. An Assembly made up of the Presbyters of divers neighbouring single Congregations, for governing of all those respective Congregations in common, whereunto they belong, in all matters of common concernment and greater difficulty in the Church. The *Divine warrant* and *Right* of this *Presbytery*, and of the power thereof for Church-government, may principally be evidenced, 1. *By Light of Nature.* 2. *By Light of Scripture*, which Light of Scripture was followed by the Church in the ages after the Apostolicall times.

1. The *Light of Nature and right reason* may discover to us (though more dimly) the *divine warrant* of the *greater Presbyteries*, and of their Power for the governing of the Church. For,

1. There are many Ecclesiasticall Matters which are of common concernment to many single Congregations, as *Probation of Church-officers*, 1 Tim. 3. 10. *Ordination and Deposition of Ministers, Dispensation of Censures, Judiciall Determination of Controversies, Resolution in difficult Cases of Conscience, ordering of things indifferent*, &c. here the Rule holds well, *Quod tangit omnes, tractari debet ab omnibus.* That which concernes many Congre-

Congregations, is not to be considered and determined upon onely by one, but by those many concerned and interessed therein.

2. Single congregationall Elderships stand in need of all mutuall help and assistance one of another in the Lord, being 1. *Inwardly weak in themselves*, too prone to be *turned out of the way*, *Heb.*12.13. *Galat.*5.15. and too feeble for divers great taskes: as, *examination and ordination of Ministers, &c.* which weaknesse is healed by association with others assisting them. 2. *Outwardly opposed by many dangerous and subtle adversaries*: Men, as *grievous Wolves, &c. Act.*20.28,29,30. 2 *Pet.*2.1. *Phil.*3.2. 1 *Tim.*4.1. to 7. *Ephes.*4.14. Devils, 1 *Pet.*5.8. In such cases two are better then one: Woe to them that are alone; if they fall, who shall take them up?

3. Such intricate cases may fall out, as cannot be determined and composed by the *Eldership of a single Congregation.* As for instance: Some member in the Congregation may conceive himselfe so wronged by the *Eldership* thereof, that hee cannot submit to their unjust sentence; shall he not in such case have liberty of *appeale* from them? If not, then hee is left without a remedy (which is the calamity of the *Independent government*:) If he may, whither shall he appeale regularly but to an *associated Presbytery*? therefore there must be such a *Presbytery* to appeale unto. Againe, there may be a controversie betwixt the whole *Congregation* and their *Presbytery*: yea, the *Presbytery* it selfe may be equally divided against it selfe: Yea, one *single Congregation* may have a great and weighty contestation with another *sister Congregation* (all single Congregations being equall in power and authority, none superiour, none inferiour to others.) Now, in these and such like cases, suppose both parties be resolute and wilfull, and will not yeeld to any bare morall *swasion* or advice, without some superiour *authority*, what healing is left in such cases, without the assistance of an *authoritative Presbytery*, wherein the whole hath power to regulate all the parts?

4. *Single Congregations*, joyned in vicinity and neighbourhood to one another, should avoid Divisions, (which are destructive

ſtructive to all ſocieties, as well Eccleſiaſticall as Civill) and maintaine peace and unity among one another, (which is conſervative to all ſocieties;) neither of which, without *aſſociated Presbyteries*, can be firmly and durably effected. Both which ought with all diligence to be endeavoured: For, 1. Peace and unity in the Church are in themſelves amiable, and ought to be promoted, *Pſal.* 133. 1. *&c. Epheſ.* 4. 3, 13. 1 *Corinth.* 1. 10. 2. Schiſmes and Diviſions are ſimply evill, and all appearance, cauſe, and occaſion thereof ought carefully to be avoided, 1 *Corinth.* 12. 25. *Rom.* 16. 17. 1 *Theſ.* 4. 22. 3. All *Congregations* are but as ſo many branches, members, parts of that *one Church, one Body, one Family, one Common-wealth, one Kingdome*, whereof Chriſt is Head, Lord, and King; and therefore they ſhould communicate together, and harmoniouſly incorporate and aſſociate with one another (ſo farre as may be) for the common good, peace, unity, and edification of all. See 1 *Cor.* 12. 12. to 29. *Epheſ.* 2. 12, 13, 15, 16. and 4. 12, 13, 14. and 5. 23, 24, 25.

II. *The light of Scripture* will hold forth the divine warrant of *greater Presbyteries*, and their power for Church-government, far more clearly then the *light of Nature*. Foraſmuch as we find in the Scriptures *a patterne* of theſe *greater Presbyteries*, and of their *Presbyteriall government* over divers ſingle Congregations in common in the Primitive Apoſtolicall Churches. For the greater evidence and perſpicuity hereof, take this Propoſition,

Jeſus Chriſt our Mediatour hath laid downe in his Word a patterne of a Presbytery, and of one Presbyteriall government in common over divers ſingle Congregations in one Church, for a rule to his Church in all after ages. For confirmation hereof, there are chiefly theſe foure *Poſitions* to be made good, which are compriſed in this *Propoſition*, *viz.* 1. That there is a patterne of a Presbytery in the Word. 2. That there is in the Word a pattern of divers ſingle Congregations in one Church. 3. That there is in the Word a Patterne of one Presbyteriall government in common over divers ſingle Congregations in one Church. 4. Finally, that the patterne of the ſaid Presbytery and Presbyteriall government, is for a rule to the Churches of Chriſt in all after ages.

Poſition I.

Position I.

That there is a patterne of a Presbytery in the word of Christ, may be evinced.

1. *From the mention that is made of the plurality of Presbyters or Elders together associated and assembled in Presbyteriall Churches:* as in the *Presbyteriall Church of Jerusalem*, the *Christians* at *Antioch* sent reliefe for the brethren in Judea——and they *sent it to the Presbyters or Elders*, *Act.* 11.30. *viz.* [2] those *Presbyters* that governed the *Church of Jerusalem*, the Apostles themselves being of the number of those Elders; these the Church of *Antioch* intrusted with their alms, for the faithfull disposall thereof. The *Presbyters of Jerusalem* seem to be meant, [1.] partly because the Prophets, who occasioned this reliefe, &c. *came from Jerusalem to Antioch*, Ver. 27, 28. [2.] partly because the Elders, to whom this almes was sent, seem to be spoken of with a kind of Emphasis, *sent it to the Presbyters*, Ver. 30. and no society of *Presbyters* was more eminent then that of *Jerusalem*, whereof Apostles were members: [3.] partly, because it cannot be probably imagined, that in a matter of this concernment to the brethren in *Judea* (they in *Jerusalem*, being a most considerable part) the Apostles should be neglected. But if this place be not cleare enough, see *Act.* 21.18. *The day following* Paul *went in with us unto* James, *and all the Elders were present*: this was at *Jerusalem*, Ver. 17. Here's a *plurality of Presbyters* assembled, the whole *Presbytery of Jerusalem*. Thus in the *Presbyteriall Church of Ephesus* we reade of a plurality of Elders assembled, *Act.* 20. 17, 18. Paul *sent to Ephesus, and called the Elders of the Church; and when they were come to him*——

a *Calv. in loc.* *Bez. annot. in loc.*

2. *From the very name of the* Presbytery, *which is expressed in Scripture*, not only the thing, *viz.* plurality of Presbyters assembled in a Presbyteriall Church; but the very name of Presbytery is mentioned, 1 *Timoth.* 4.14. *Neglect not the free gift in thee, which was given thee by prophecy, with imposition of the hands of the* PRESBYTERY, μετ' ἐπιθέσεως τῆς χειρῶν τῦ πρεσβυτερίου. It is not said, *of the hands of the* Presbyters, but *of the hands of the* Presbytery; plainly denoting the whole body of *Presbyters* associated.

associated. This word Πρεσβυτέριον, Presbytery, is used only thrice in the New Testament, *viz.* twice for the *Jewish Presbytery*, *Luke* 22.66. and *Act.* 22.5. onely once of the *Christian Presbytery*, here 1 *Tim.* 4.14. in all denoting a society, or a body of Elders associated. As for those weak glosses and objections made against this place, 1 *Tim.* 4.14. they are refelled sufficiently in [h] Mr. *G. Gillespie's* *Assertion of the government of the Church of Scotland*, whither (for brevity sake) the Reader is referred.

[h] *Assertion of the government, &c. part.* 2. *chap.* 3. *p.* 131. *&c.*

Position 2.

That there is in the Word a patterne of divers single Congregations in one Church, may be plentifully evinced by foure instances of Churches (to mention no more) *viz.* The Churches of *Jerusalem*, *Antioch*, *Ephesus*, and *Corinth*. Touching which foure, these two things are cleare in the Scripture, *viz.* 1. That every of them was *one Church*. 2. That in every one of these Churches there were *more Congregations then one*. Both which will fully evince a pattern of divers single Congregations in one Church held forth in the Word.

The former of these, *viz. That every one of these was one Church*, may be proved by induction of particulars. [1] All the beleevers in *Jerusalem* were one Church: hence they are often comprized under the word *Church*, of the singular number—*against the Church which was at Jerusalem*, Act. 8.1. *Then tidings of these things came unto the eares of the Church which was in Jerusalem*, Act. 11.22. *And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders*, Act. 15.4. [2] All the Beleevers in *Antioch* were one Church, *Now there were in the Church that was at Antioch certain Prophets*——Act. 13.1. *And when he had found him, he brought him to Antioch. And it came to passe, that a whole yeare they assembled*——*themselves with the Church, and taught much people, and the Disciples were first called Christians at Antioch*, Act. 11.26. [3] All the Beleevers in *Ephesus* were one Church, *And from Miletus he sent to Ephesus, and called the Elders of the Church*——Acts 20.17. And after hee gives them this charge, *Take heed therefore to your selves, and to all the flocke, over which the holy Ghost hath made you Over-seers,*

to

to feed the Church of God, Ver.28. All were but *one flocke, one Church: Unto the Angell of the Church of Epheſus, write*——Rev. 2.1. 4 All the Beleevers in *Corinth* were one Church, and comprized under that ſingular word, *Church: Unto the Church of God which is at Corinth*——1 Corinth.1.2. Paul, *an Apoſtle of Jeſus Chriſt, by the will of God, and* Timothy *our brother, unto the Church of God which is at Corinth*——2 Corin.1.1. Thus in all theſe foure inſtances it is cleare beyond all contradiction, that they were every of them reſpectively *one Church.*

The later of theſe, *viz. That theſe primitive Apoſtolicall Churches of* Jeruſalem, Antioch, Epheſus, *and* Corinth, *were not every of them ſeverally and reſpectively onely one ſingle Congregation* (as ſome imagine) *but conſiſted every of them of more Congregations then one*; This ſhall be manifeſted in theſe foure Churches ſeverally, as followeth:

The Church of Jeruſalem *in Judea contained in it more Congregations then one.* This may be convincingly evidenced divers wayes: particularly from, 1. The multitude of Beleevers in that Church. 2. The multitude of Church-officers there. 3. The variety of Languages there. 4. The manner of the Chriſtians publike meetings in thoſe primitive times, both in the Church of Jeruſalem, and in other Churches. I.

1. *From the multitude of Beleevers in the Church of Jeruſalem.* For it is palpably evident to any impartiall Reader, that will not wilfully ſhut his eyes, and captivate his reaſon unto groundleſſe Dictates of men, againſt the cleare light of the Scripture, that there were more Beleevers in the *Church of Jeruſalem*, then could ordinarily meet in one Congregation, to partake of all the Ordinances of Chriſt. And this may be evidenced by the multitude of Beleevers, both before Chriſts Aſcenſion, and after his Aſcenſion.

Before Chriſts Aſcenſion. Scripture notably teſtifies, that the generality of Jeruſalem, and the adjacent parts, embraced *John's* Miniſtry, and were baptized of him: *Then went out unto him Jeruſalem, and all Judea, and all the regions round about Jordan. And were baptized of him in Jordan, confeſſing their ſins*, Matth. 3.5,6. Yea, *Many of the Phariſees and Sadducees came to his Baptiſme* (ſo farre his Miniſtry prevailed) *Matth.3.7.* Now how

populous a city was Jerusalem,[c] *Josephus* intimates thus much to us, That when *Titus Vespasian* besieged and took it, there were found in it (as *Cestius* testifies, who numbred them) above eleven hundred thousand people; if but the tenth, or twentieth part followed *John*'s Ministry, it was a mighty multitude. However the Text is expresse, for the wonderfull efficacy of the word there, *From the dayes of* John *the Baptist until now, the Kingdome of Heaven suffereth violence, and the violent forcibly snatch it*, Matth. 11.12. Or as *Luke* hath it, πᾶς εἰς αὐτὴν βιάζεται, i.e. *every one presseth into it*, Luk. 16.16. But the Ministry of *Jesus Christ* our Lord was so effectuall, that it's said, *That the Pharisees heard that Jesus made and baptized moe disciples then* John, (*though Jesus himselfe baptized not, but his disciples*) John 4.1,2. Many beleeved on Jesus because of his Miracles; among the rest, because of his raising *Lazarus* from the dead, *John* 12.11. Yea, the people so plentifully flocked after Christ, that the Pharisees said among themselves, *Perceive ye how ye prevaile nothing? Behold, the World is gone after him*, John 12.19. Adde hereunto the influence that the Ministry of his seventy Disciples, and his twelve Apostles had upon their hearers, together with the operation that Christs Death and Resurrection had upon beholders. Put all these together, and we cannot so farre lose our understandings, as to think that all that were converted in *Jerusalem* before Christs Ascension, could possibly meet in one single Congregation, to partake of all Christs Ordinances.

After Christs Ascension also, there were moe Beleevers in *Jerusalem*, then could meet in one Congregation, as may fully appeare by these many instances ensuing: [1] Christ after his Resurrection, and before his Ascension, *was seen of above five hundred brethren at once* (*viz.* brethren converted before, by the Ministry of *John* Baptist, Christ, his Apostles and Disciples,) 1 *Cor.* 15.6. [2] *After that of* James, *then of all the Apostles*, Ver. 7. [3] At the election of *Matthias*, and before Christs Ascension, there were Disciples together, *the company of their names together* (ὄντων τὸ ἀυτὸ) *was as it were one hundred and twenty*, Act. 1.15. [4] At *Peters* Sermon, *they that gladly received his word, were baptized. And that day were added* (ψυχαὶ ὡσεὶ τρισχίλιαι) *about three thousand soules*, Act. 2.41. [5] And, *The Lord added to the Church daily such as should*

[c] *Joseph. de Bell. Judaic. lib. 7. cap. 17.*

should be saved, ver.27. [6] Afterwards at another of *Peters* Sermons, *Many of them that heard the Word, believed; and the number of the men* (ἀνδρῶν) *was about five thousand*, Act.4.4. [7] After that, *Believers were the more added to the Lord*, (πλήθη ἀνδρῶν & γυναικῶν) *a multitude both of men and women*, Act.5.14. [8] Furthermore, *the Disciples multiplying*, and the work of the Ministry thereupon much increasing, the Apostles were necessitated to appoint seven Deacons for serving of Tables, that they might wholly *give themselves to the Ministry of the Word and Prayer*, Act.6.1.to 7. whence some have conjectured, that there were seven Congregations in *Jerusalem*, a *Deacon* for every one. Certainly there were rather more then fewer, (saith the [d] Author of the *Assertion of the Government of the Church of Scotland*) though we cannot determine how many. However, this the holy Ghost clearly testifieth, that *The Word of God increased, and the number of the Disciples in Jerusalem* (ἐπληθύνετο—σφόδρα) *multiplyed greatly* (or, *filled-up exceedingly*) [9] *and a great company of the Priests became obedient to the faith*, Act.6.7. and probably the example of the Priests drew on multitudes to the Gospel. All these fore-mentioned were in a short time converted, and became members of this one Church of *Jerusalem*, and that before the *dispersion* occasioned by the Persecution of the Church, Act.8.1. Now should we put all these together, *viz.* both *the number of beleevers expressed in particular*, which is 8620. and the *multitudes so often expressed in the generall*, (which, for ought we know, might be many more then the former) what a vaste multitude of beleevers was there in *Jerusalem*? and how impossible was it for them to meet all together in *one Congregation*, to partake of all the Ordinances of Jesus Christ? —— [10] In like manner *after the Dispersion* forementioned, the Word so prospered, and the disciples brought in to the faith by it so multiplyed, that it was still farre more impossible for all the believers in the Church of Jerusalem to meet in one Congregation to partake of all the Ordinances of Christ, then before. For it is said, *Then had the Churches rest throughout all Judea* (and the Church of *Jerusalem* in *Judea* was doubtlesse one of those Churches) *and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and comfort of the holy Ghost, were*

d *Assertion, &c. part.2.chap.3.p. 139.*

multiplyed, ἐπληθύνοντο, were-filled-up, *viz.* not in *measure*, but in *number and multitude*, as the word properly imports. [11] Again, *the Word of the Lord increased and multiplyed*, ἐπληθύνετο, Act. 12.24. [12] Furthermore, when *Paul* with other Disciples, his Fellow-travellers, came to Jerusalem, and *declared to James and the Elders, what things God had wrought by his Ministry among the Gentiles——They glorified the Lord, and said unto him, Thou seest brother* (πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων) *how many Myriads* (or, *ten-thousands*) *of beleeving Jewes there are, and they are all zealous of the Law*—Act. 21.20. Our Translation is herein very defective, rendring it **how many thousands**, whereas it should be according to the Greek, **how many ten-thousands**: and these *Myriads* seeme to be in the Church of *Jerusalem*, seeing it is said of them, ver. 22. *The multitude must needs come together, for they will heare that thou art come.* Now considering this emphaticall expression, not only *thousands*, but *ten-thousand*: not only *ten-thousand* in the singular number, but *ten-thousands*, *Myriads* in the plurall number: nor only *Myriads*, *ten-thousands* in the plurall number, but πόσαι μυριάδες, *how many ten-thousands.* We cannot in reason imagine but there were at least 3 *ten-thousands*, viz. 30000 believers, and how all they should meet together in one Congregation for all Ordinances, let the Reader judge. Thus farre of the proofe, *From the multitude of believers in the Church of Jerusalem.*

Except. *But the five thousand mentioned* Acts 4.4. *are no new number added to the three thousand, but the three thousand included in the five thousand, as Calvin and Beza think?*

Answ. 1. Then it's granted that 5120, besides an innumerable addition of Converts, were in *Jerusalem*; which if such a number, and multitudes besides, could for edification meet in one place, to partake of all Ordinances, let the Reader judge.

2. Though *Calvin* and *Beza* think the three thousand formerly converted to be included in this number of five thousand, *Act.* 4.4. yet divers both ancient and modern Interpreters are of another minde, as *Augustine* in Tract. 31. in Joan. *Accesserunt corpori Domini*, (i.e.) *numero fidelium tria millia hominum, item alio facto quodam miraculo accesserunt alia quinq; millia.* i.e. There came unto the body of the Lord in number three thou-

sand

sand faithfull men, also by another miracle wrought there came other five thousand: So *Basilius* in Psal. 115. *Oecumenius* in loc. *Jerome*, *Chrysostome*, hom. 33. in Matt. *Irenæus* lib. 1. ca. 11. *Salmeron*, of late *Cornelius à Lapide* in Act. 4. 4. *Diversa prorsus sunt hæc quinq; millia à tribus millibus primâ Concione conversis.* i. e. these five thousand are altogether diverse from the three thousand converted at the first Sermon: so *Lorinus*, *Aretius*, and divers others.

3. Besides a Confluence of Testimonies, there are reasons to induce us to beleeve, that the three thousand is not included in the five thousand: *viz.* 1. As the three thousand mentioned in Acts 2. 41. did not comprehend the one hundred and twenty mentioned Act. 1. 15. so it holds proportion that the three thousand mentioned there are not comprehended here in Acts 4. 4. Besides, 2. this Sermon was not *ex intentione*, by intention to the Church, or numbers already converted, but by occasion of the multitude flocking together to behold the miracle *Peter* and *John* wrought on the *man that was lame from his mothers wombe*, as Act. 3. 10, 11, 12. so that 'tis more then probable that the five thousand mentioned Act. 4. 4. are a number superadded besides the three thousand already converted.

Except. *But suppose such a number as three thousand, and afterwards five thousand were converted in Jerusalem, yet these remained not constant members of that Church, for the three thousand were not dwellers at Jerusalem, but strangers who came out of all countries to keep the feast of Pentecost, yea Acts 2. 9. they are said expresly to be dwellers of Mesopotamia, Cappadocia, &c. and so might erect Churches where they came.*

Answ. 1. 'Tis said Act. 2. 14. *Peter standing* (when he began to preach this Sermon wherein the three thousand was converted) *said, Ye men of Judea, and all ye that dwell at Jerusalem, hearken to my voyce:* intimating that these he preacht to, dwelt at Jerusalem.

2. But grant that some of these men that heard *Peters* Sermon were formerly dwellers in *Mesopotamia* and *Cappadocia*, what hinders but that they might be now dwellers at *Jerusalem?*

3. The occasion of their coming up to *Jerusalem* at this time was not only the observation of the feast of *Pentecost*, (which lasted but a day) but also the great expectation that the people of the Jewes then had of the appearance of the *Messiah* in his Kingdome, as we may collect from Luke 19.11. where it is said *They thought the Kingdome of God should immediately appeare*; so that now they might chuse to take up their dwellings at *Jerusalem*, and not return as they had been wont at the end of their usuall feasts.

4. The holy Ghost makes mention that in the particular places mentioned, ver. 9, 10. that of all those nations there were some that dwelt at *Jerusalem*, reade Acts 2.5. *There were dwelling at Jerusalem Jewes, devout men out of every nation under heaven*; if *out of every nation*, then out of those nations there specified; and even there dwelling at *Jerusalem*.

5. Those who were scattered by reason of persecution into *Judea* and *Samaria*, and other parts of the world, did not erect new Churches, but were still members of that one Church in *Jerusalem*, so saith the text expresly, that *they (of the Church of Jerusalem) were all scattered abroad throughout the Regions of Judea and Samaria*, Act. 8.1.

Except. *Although it should be granted that before the dispersion mentioned Act.* 8.1, 2. *the number was so great that they could not meet together in one place, yet the persecution so wasted and scattered them all, that there were no more left then might meet in one Congregation?*

Answ. After the dispersion there were more believers in *Jerusalem* then could meet together in one place for all Acts of worship, as appears by Acts 9.31. *The Churches had rest throughout all Judea*, &c. *and were multiplyed*, Act. 12.24. *The Word of God grew and multiplyed*, and Act. 21.20. *James* saith of the believers of this Church, *how many thousands of the Jewes there are which believe, and are zealous of the Law*; πόσαι μυριάδες, as 'tis in the Greek, thou seest how many *ten thousands* there are of the Jewes which believe; this text will evince that there were many thousands in the Church of *Jerusalem* after the dispersion, as hath been noted, and if this number were not more

after

after the disperſion then could meet together to partake of all Ordinances, let the Reader judge.

Except. *But the text ſaith expreſſely, all were ſcattered except the Apoſtles.*

Anſw. *All* muſt be underſtood either of *all the believers*, or *all the Teachers and Church-officers* in the Church of *Jeruſalem*, except believers; but it cannot be underſtood of *all the believers* that they were ſcattered; And therefore it muſt be underſtood that *all the Teachers and Church-officers* were ſcattered, except the Apoſtles. That *all the believers were not ſcattered* it will eaſily appeare: For, 1. 'Tis ſaid that *Paul* broke into houſes, *haling men and women, committed them to priſon*, ver. 3. and this he did in *Jeruſalem*, Act. 26. 10. Therefore all could not be ſcattered. 2. *They that were ſcattered preacht the Word*, ver. 4. which all the members, men and women, could not do, therefore by all that were ſcattered muſt of neceſſity be meant not the *body of believers* in the Church, but only *the officers of the Church.* 3. If all the believers were ſcattered, to what end did the Apoſtles tarry at Jeruſalem, to preach to the walls? this we cannot imagine.

Except. *But can any think the Teachers were ſcattered, and the ordinary believers were not, except we ſuppoſe the people more courageous to ſtay by it then their Teachers?*

Anſw. It is hard to ſay, that thoſe that are ſcattered in a perſecution are leſſe couragious then thoſe that ſtay and ſuffer; in the time of the Biſhops tyranny many of the *Independent Miniſters* did leave this Kingdome, whileſt others of their brethren did abide by it, endured the heat and burden of the day, *had tryall of cruell mockings, bonds and impriſonments:* Now the *Independent Miniſters*, that left us, would think we did them wrong, ſhould we ſay that they were leſſe courageous then thoſe that ſtaid behinde, enduring the hot brunt of perſecution.

2. *From the multitude of Church-officers in Jeruſalem*, it may further appeare, that there were moe Congregations then one in the Church of *Jeruſalem.* For there were many Apoſtles, Prophets, and Elders in this Church of *Jeruſalem*, as is plaine, if we conſider theſe enſuing paſſages in the Acts of the Apoſtles.

ſtles. After Chriſts Aſcenſion, *the eleven Apoſtles returned to Jeruſalem, and continued in prayer and ſupplication* —— *Acts* 1.12, 13,14. *Matthias* choſen by lot, was alſo *numbred with the eleven Apoſtles*, *Act.*1.26. And, *when the day of Pentecoſt was fully come, they were all with one accord in one place*, *Act.*2.1.—— Peter *ſtanding up with the eleven, lift up his voice, and ſaid*—— *Act.*2.14.——*They were pricked in their heart, and ſaid to* Peter *and to the reſt of the Apoſtles, Men and brethren, what ſhall we doe? Act.*2.37. *And the ſame day there were added about three thouſand ſoules, and they continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers, Acts* 2.42. *And with great power gave the Apoſtles witneſſe of the Reſurrection of the Lord Jeſus*——*Act.*4.33. *As many as were poſſeſſours of lands or houſes, ſold them, and brought the prices of the things that were ſold, and laid them downe at the Apoſtles feet, Act.*4.34, 35,37. *Then the twelve called the multitude of the Diſciples to them*——*Act.*6.2. *Now, when the Apoſtles which were at Jeruſalem*——*Act.*8.14. *They determined that* Paul *and* Barnabas, *and certaine other of them ſhould goe up to Jeruſalem unto the Apoſtles and Elders about this queſtion*——*And when they were come to Jeruſalem, they were received of the Church, and of the Apoſtles and* Elders——*And the Apoſtles and Elders came together*—— *Act.*15.2,4,6,22,23. *Act.*11.30.——And, *in thoſe dayes came Prophets from Jeruſalem unto Antioch, Act.*11.27. In all which places the multitude of Apoſtles, Elders, and Prophets in this Church of *Jeruſalem* is evident. And it is further obſervable, that the Apoſtles devolved the *ſerving of Tables* upon the *ſeven Deacons*, that they might wholly *give themſelves to Prayer and the Miniſtry of the Word*, Act. 6.2. which needed not, nor would there have been full imployment for all the Apoſtles, if there had not been *divers Congregations* in that one Church of *Jeruſalem*.

Except. *'Tis true the Apoſtles were for a time in Jeruſalem, yet when in Judea or elſewhere any received the Goſpel, the Apoſtles went abroad to erect other Churches.*

Anſw. Touching the Apoſtles going abroad, there can be given but one inſtance, Act.8.14. where the whole twelve went not forth, but only two were ſent, *viz. Peter* and *John:* but ſuppoſe

ſuppoſe it were granted, that upon ſome ſpeciall occaſions the Apoſtles went forth of *Jeruſalem*, can it be imagined that the Apoſtles ordinary abode would be at *Jeruſalem*, to attend only one ſingle Congregation, as if that would fill all their hands with work?

Except. *The Apoſtles were well imployed when they met in an upper roome, and had but one hundred and twenty for their flock, and this for forty dayes together; now if they ſtayed in Jeruſalem, when they had but one hundred and twenty, and yet had their hands filled with work, the preſence of the Apoſtles argues not more Congregations in Jeruſalem then could meet in one place for all Acts of worſhip?*

Anſw. 1. From Chriſts Aſcenſion (immediately after which they went up to the upper Chamber) to the feaſt of *Pentecoſt* there was but ten dayes, not forty; ſo that there is one miſtake.

2. During that time twixt Chriſts Aſcenſion and the feaſt of *Pentecoſt*, (whether ten or forty dayes is not much materiall) the Apoſtles were imployed not in *Preaching*, but rather *Learning* from Jeſus Chriſt the *things pertaining to the Kingdome of God:* And eſpecially taken up in Prayer and Supplication, waiting for the Promiſe of the Spirit to enable them to the work of the Miniſtry; now becauſe the twelve Apoſtles before they had received the extraordinary gifts of the Spirit did continue for a ſhort time in *Jeruſalem* with a ſmall number in prayer; will it therefore follow that after they had received theſe extraordinary gifts, that they were bound up within the limits of one ſingle Congregation?

Except. *The argument that there were many Teachers in Jeruſalem, proves not that there were more Congregations in Jeruſalem then one, becauſe there were then many gifted men which were not officers, which yet occaſionally inſtructed others, as Aquilla did Apollos, therefore it ſeemes they were only gifted perſons, not officers.*

Anſw. 1. Grant that in thoſe times there were many gifted men, not in office; which might occaſionally inſtruct others, as *Aquila* did *Apollos*. Yet it is further to be noted, that

2. This inſtructing it muſt be either private, or publike; if private only, then the objection is of no force; (becauſe theſe teachers inſtructed publikely;) if in publike, then if this ob-

jection were of force, it would follow that women might instruct publikely, because *Priscilla*, as well as *Aquila*, instructed *Apollos*.

3. The Current of Expositors say that the LXX. Disciples were at *Jerusalem* among the one hundred and twenty, Act. 1.16. who were teachers by office.

3. *From the varietie of Languages amongst the Disciples at Jerusalem*, it is evident there were more Congregations then one in that one Church; the diversity of Languages among them is plainly mentioned in divers places, *And there were dwelling at Jerusalem Jewes, devout men out of every Nation under heaven. —Now every man heard them speake in his own language*, &c. Act. 2.5,8,9,10,11,12. Now of those that heard these variety of Languages, and *Peters* Sermon thereupon, *They that gladly received his word, were baptized, and the same day there were added about three thousand soules*, Acts 2.41. which diversity of Languages, necessitated those members of the Church of Jerusalem to injoy the Ordinances in divers distinct Congregations in their own language. And that they might so doe, the Spirit furnished the Apostles, &c. with diversity of Languages, which diversity of Languages were as well *for edification of them within the Church*, as *for a signe to them that were without.*

Except. *Though the Jewes being dispersed were come in from other Countries, yet they were all generally learned and understood the Hebrew tongue, the Language of their own Nation: so that diversity of tongues prove not, that of necessity there must be distinct places to meet in.*

Answ. 1. 'Tis easier said then proved, that the Jewes were so generally skilled in the Hebrew tongue, when whilst they were scattered in *Media* and *Parthia*, and other places, they had no Universities or Schooles of Learning. Grant they did, yet

2. There were in *Jerusalem Proselytes* also, *Romans*, *Cappadocians*, *Cretians*, and *Arabians*, Acts 2.10,11. how could they be edified in the faith, if only one Congregation where nothing but *Hebrew* was spoken, met in *Jerusalem*; if so be there were not other Congregations to men of other Languages, that understood not the Hebrew tongue?

4. *From*

4. *From the manner of Christians publike meetings in those primitive times, both in the Church of Jerusalem, and in other Churches,* it is plain that the multitudes of Christians in Jerusalem, and other Churches, could not possibly meet all together in one single Congregation, in as much as they had no *publike Temples,* or *capacious places for worship* (as we now have) but private places, *houses, chambers,* or *upper roomes,* (as the unsetledness of the Church, and troublesomness of those times would permit) which in all probability were of no great Receipt, nor any way able to contain in them so many thousand believers at once, as there were: *They met κατ' οἶκον, domatim,* i.e. *from house to house, to breake bread,* Act.2.46. *In an upper-room the Apostles, with the women and brethren, continued in Prayer and Supplication,* Act.1.12,13,14. We reade of their Meetings in the *House of Mary,* Act.12.12. In the *Schoole of one Tyrannus,* Act. 19.9. In an *upper-chamber at Troas,* Act.20.8. In *Pauls own hired house* at Rome, Act.28.30,31. In the *house of Aquila and Priscilla,* where the Church met, therefore called the *Church in his house,* Rom.16.5. 1 Cor.16.19. In the *house of Nymphas,* Col.4.15. and, In the *house of Archippus,* Philem.2. This was their manner of publike meetings in the Apostles times; which also continued in the next ages, witnesse [e] *Eusebius,* till by indulgence of succeeding *Emperours,* they had ample Churches, Houses of publike meeting erected for them.

[e] *Euseb. Hist. Eccles. l.8.ca.1.*

Summe up all, [1] *There were in the Church of Jerusalem greater numbers of beleevers then could possibly meet at once to partake of all Christs Ordinances.* [2] *There were more Church-officers then one single Congregation could need, or then could be fully imployed therein, unlesse we will say, that they preached but seldome.* [3] *There was such diversity of Languages among them, that they must needs rank themselves into severall Congregations, according to their Languages, else he that spoke in one Language to hearers of many severall Languages, would be a Barbarian to them, and they to him.* [4] *Finally, their places of ordinary meeting were private, of small receipt, incapable of so many thousands at once, as there were believers;* Summe up all these, and how evident is it, that there must needs be granted more Congregations then one in this one Church of *Jerusalem?*

II. **The Church of Antioch** *in Syria consisted also of more Congregations then one:* This appeares,

1. *From the multitude of beleevers at Antioch.* For, 1. after the dispersion upon *Saul's* persecution, *the Lord Jesus was preached at Antioch, and a great number believed,* &c. Act. 11.21. 2. Upon *Barnabas* his preaching there, *much people* (ὄχλος ἱκανὸς) *was added to the Lord,* Acts 11.24. 3. *Barnabas* and *Saul* for a year together taught much people there, and Disciples there so mightily multiplyed, that there Christs Disciples first received the eminent and famous Denomination of CHRISTIANS, and so were and still are called throughout the whole world, Acts 11.25,26.

2. *From the multitudes of Prophets and Preachers that ministred at Antioch.* For, 1. upon the dispersion of the Jewes at Jerusalem, *divers of them (being men of Cyprus and Cyrene) preached the Lord Jesus at Antioch,* Acts 11.20. here must be three or foure Preachers at least, otherwise they could not be *men of Cyprus and Cyrene.* 2. After this *Barnabas* was sent to preach at Antioch, there's a fifth, Act. 11.22,23,24. 3. *Barnabas* findes so much work at Antioch, that he goes to Tarsus to bring *Saul* thither, to help him, there's a sixt, *ver.* 25,26. 4. Besides these, *there came Prophets to Jerusalem from Antioch in those dayes;* there's at least two more, *viz.* Eight in all, *Act.* 11.27,28. 5. Further, besides *Barnabas* and *Saul,* three more Teachers are named, *viz. Simeon called Niger, Lucius of Cyrene, and Manaen,* Acts 13.1,2,3. 6. Yea *Paul and Barnabas continued in Antioch, teaching and preaching the Word of the Lord, with many others also* (μετὰ καὶ ἑτέρων πολλῶν) Acts 15.35. Now summe up all, what a multitude of believers, and what a Colledge of Preachers were here at Antioch? How is it possible that all these Preachers should busie themselves about one Congregation, (and doubtlesse they abhorred idlenesse) in dispensing the Ordinances of Christ to them only? Or how could so many members meet in one single Congregation at once ordinarily to partake of all Ordinances?

III. **The Church of Ephesus** (*in Asia minor, Act.* 19.22.) *had in it more Congregations then one:* For,

1. The number of Prophets and Preachers at Ephesus were many,

many, *Paul* continued there *two yeares and three moneths*, Acts 19.8,10. and *Paul* setled there about twelve *disciples, who propheſied*, Act.19.1,6,7. And how ſhould theſe thirteen Miniſters be imployed, if there were not many Congregations? Compare alſo *Act.*20.17,28,36,37. where it is ſaid of the Biſhops of Epheſus, that *Paul kneeled downe, and prayed with them all, and they all wept ſore.* Here is a good number implyed.

2. The gifts of tongues alſo was given unto all theſe twelve Prophets, *Act.*19.6,7. To what end, if they had not ſeverall Congregations of ſeverall languages, to ſpeak in theſe ſeverall tongues unto them?

3. The multitude of Beleevers muſt needs be great at Epheſus: For, 1. Why ſhould *Paul*, who had univerſall commiſſion to plant Churches in all the world, ſtay *above two yeares together* at Epheſus, if no more had been converted there, then to make up one ſingle Congregation? *Act.*19. 8, 10. 2. During this ſpace, *all that dwelt in Aſia* (uſually meeting at Epheſus for worſhip) *heard the Word of the Lord, both Jewes and Greeks*, Acts 19.10. 3. At the knowledge of *Pauls* miracles, *feare fell upon all Jewes and Greeks dwelling at Epheſus, and the Name of the Lord Jeſus was magnified*, Act.19.17. 4. *Many* of the Beleevers *came and confeſſed, and ſhewed their deeds*, Ver.18. whereby is intimated, that more did beleeve then did thus. 5. *Many alſo of them that uſed curious arts, brought their books together, and burned them before all men, and they counted the price of them, and found it* 50000 *pieces of ſilver* (this they would never have done publikely, if the *major* part, or generality of the City had not imbraced the faith, that City being ſo furiouſly zealous in their Superſtition and Idolatry) *ſo mightily grew the Word of God, and prevailed*, Act.19.19,20. 6. *Paul* teſtifies, that at Epheſus *a great doore and effectuall was open unto him, viz.* a moſt advantageous opportunity of bringing in a mighty harveſt of ſoules to Chriſt, 1 *Cor.*16.8,9. Put all together, [1] the number of Prophets and Preachers: [2] the gifts of tongues conferr'd upon thoſe Prophets: and, [3] the multitude of Beleevers, which ſo abounded at *Epheſus*, how is it poſſible to imagine upon any ſolid ground, that there was no more but one ſingle Congregation in the Church of *Epheſus*?

The

IIII. **The Church of Corinth** *in Grecia, comprized in it also more Congregations then one,* as may be justly concluded, from 1. The multitude of Beleevers. 2. The plenty of Ministers. 3. The diversity of tongues and languages. 4. And the plurality of Churches at Corinth. Let all these be well compared together.

1. *From the multitude of Beleevers,* there appeares to be a greater number of Beleevers at *Corinth,* then could all at once meet together to partake of all Ordinances of Christ: For, 1. At *Pauls* first coming to *Corinth,* and at his first Sermon preached in the house of *Justus* —— it is said, *And* Crispus *the chiefe Ruler of the Synagogue beleeved on the Lord, and all his house, and many of the Corinthians hearing, beleeved, and were baptized,* Acts 18. 1,7,8. Here's *Crispus,* and *all his house* (which probably was very great, he being the chiefe Ruler of the Synagogue) and *many of the Corinthians, beleeving:* an excellent first-fruits; for who can justly say, but *Paul* at this first Sermon converted enough to make up one single Congregation? 2. Immediately after this (*Paul* having *shaked his raiment* at the Jewes, who, against his Doctrine, *opposed themselves, and blasphemed*; and having said unto them, *Your blood be upon your owne heads, I am cleane: from henceforth I will goe unto the Gentiles,* Acts 18. 6.) the Lord comforts *Paul* against the obstinacy of the Jewes, by the successe his Ministry should have among the Gentiles in the City of Corinth: *Then spake the Lord to* Paul *in the night by a vision, Be not afraid, but speake, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this City,* Act. 18. 9, 10. *Much people* belonging to God, according to his secret predestination, besides those that already were actually his by effectuall vocation. And *much people,* in respect of the *Jewes that opposed and blasphemed,* (who were exceeding many) otherwise it would have been but small comfort to *Paul,* if by *much people* should be meant no more then could meet at once in one small single Congregation. 3. *Paul* himselfe continued at Corinth *a yeare and six moneths, teaching the Word of God amongst them,* Acts 18. 11. To what end should *Paul* the Apostle of the Gentiles stay so long in one place, if he had not seen the Lords blessing upon his Ministry,

to

to bring in to the faith many more ſoules then would make up one Congregation, having ſo much work to doe far and neere? 4. *They that beleeved at Corinth were baptized*, Act. 18.8. (Baptiſm admitting them into that one body of the Church, 1 *Corinth.* 12.13.) Some were baptized by *Paul*, (though but few in compariſon of the number of Beleevers among them, *Act.* 18.8. with 1 *Cor.* 1.14,15,16,17.) the generality conſequently was baptized by other Miniſters there, and that in other Congregations, then where *Paul* preached; it being unreaſonable to deny the being of divers Congregations for the Word and Sacraments to be diſpenſed in, himſelfe diſpenſing the Sacrament of Baptiſme to ſo few.

2. *From the plenty of Miniſters and Preachers in the Church of Corinth*, it is evident, it was a Presbyteriall Church, and not onely a ſingle Congregation; for to what end ſhould there be many labourers in a little harveſt, many Teachers over one ſingle Congregation? &c. That there were many Preachers at Corinth is plaine: For, 1. *Paul* himſelfe was the *Maſter-builder* there that *laid the foundation* of that Church, 1 *Corin.* 3.10. their ſpirituall *father, In Chriſt Jeſus I have begotten you through the Goſpel*, 1 Cor. 4.15. And he ſtaid with them *one yeare and an halfe*, Act. 18.11. 2. Whileſt the Apoſtle ſharply taxeth them as guilty of ſchiſme and diviſion, for their carnall crying up of their ſeverall Teachers: ſome doting upon one, ſome upon another, ſome upon a third, &c. *Every one of you ſaith, I am of* Paul, *and I of* Apollo, *and I of* Cephas, *and I of Chriſt*, 1 Cor. 1.12. Doth not this intimate, that they had plenty of Preachers, and theſe Preachers had their ſeverall followers, ſo prizing ſome of them, as to under-value the reſt? and was this likely to be without ſeverall Congregations, into which they were divided? 3. When the Apoſtle ſaith, *Though you have ten thouſand inſtructers in Chriſt, yet have ye not many fathers*——1 Cor. 4.15. though his words be hyperbolicall, yet they imply that they had great ſtore of Teachers and Preachers. 4. We have mention of many Prophets in the Church of Corinth: *Let the Prophets ſpeak two or three, and let the other judge*——*and the ſpirits of the Prophets are ſubject to the Prophets*, 1 Cor. 14.29,31. Here are *Prophets* ſpeaking, *two or three*: and *Prophets judging* of their Doctrine,

Doctrine, which sure were moe then they that were judged; it being unreasonable for the *minor* part to passe judgement upon the *major* part. And though these Prophets had extraordinary gifts (as the Church of *Corinth* excelled all other Churches in gifts, 1 *Cor.*1.7.) and were able to preach in an extraordinary singular way; yet were they the ordinary Pastors and Ministers of that Church of *Corinth*, as the whole current of this 14. Chapter evidenceth, wherein (as [f] some have well observed) so many Rules and Directions aptly agreeing to *ordinary Pastors*, are imposed upon them for the well-ordering of their Ministeriall Exercises. Now, where there were so many Pastors, were there not severall Congregations for them to feed? Or were they idle, neglecting the exercise and improvement of their talents?

[f] M^r S. Rutherford in his Due right of Presbyteries, *p.*466, 467. *proves by eight Arguments they were ordinary Pastors.*

3. *From the diversity of tongues and languages, wherein this Church did eminently excell. In every thing ye are enriched by him, in all utterance, and in all knowledge——So that you come behind in no gift, &c.* i.e. ye excell in every gift, Μείωσις, 1 *Cor.*1.5,7. Among other gifts they some of them excelled in *tongues* which they spake, the right use of which gift of tongues the Apostle doth at large lay downe, 1 *Cor.*14.2,4,5,6,13,14,18,19,23, 26,27. *If any man speak in* an unknowne *tongue let it be by two, or at the most by three, and that by course, and let one interpret:* So that there were many indowed with gifts of tongues in that Congregation. To what end? not onely for a *Signe to unbeleevers*, Ver.22. but also for edification of divers Congregations, of divers tongues and languages within that Church of Corinth.

4. *From the plurality of Churches mentioned, in reference to this Church of Corinth.* For the Apostle regulating their publike Assemblies and their worship there, saith to the Church of *Corinth*, Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν, i.e. *Let* **your** *women keep silence in the* **Churches.** It is not said, ἐν τῇ ἐκκλησίᾳ, *in the Church*, in the singular number; but ἐν ταῖς ἐκκλησίαις, *in the Churches*, in the plurall; and this of the Churches in Corinth, for it is said, *Let* **your** *women, &c* not indefinitely, *Let women, &c.* So that according to the plain letter of the words, here are **Churches** in the *Church of Corinth, viz.* a plurality of

single Congregations in this one *Presbyteriall Church*. And this plurality of *Churches* in the *Church of Corinth* is the more confirmed, if we take the *Church of Cenchrea* (which is an Harbour or Sea-port to Corinth) to be comprized within the *Church of Corinth*, as g some learned Authors doe conceive it may.

g Fuit autem Cenchreis statio navalis, seu portus Corintho vicinus, (ut Athenis Pylæum) ubi Paulus votum solvit, Act. 18. 18. Probabile est in urbe ipsa Christianos non fuisse toleratos, vel sat tutos. Loco igitur vicino conventus tutius agebant: Et Historia Apostolica Act. 16. 13. docet, Christianos ferè extra urbes in campis, vel ad ripas Oratoria sua instituisse, *D. Pareus in Rom. 16. 1.* If Cenchrea be comprehended under the Church of Corinth in this Epistle, and the Apostle writing to the Corinthians, wrote also to this Church, called Rom. 16. 1. The Church of Cenchrea; then have we more Congregations then one at Corinth. Now the learned teach, that Cenchrea was a Sea-port or Harbour of the Corinthians. *Origen præf. in Epist.* saith, it was a place neere to Corinth. Of the Egean Sea on the East, and as Strabo *lib.* 18. saith, ad Sinum Saronicum, as Lechea was the other port. See *Plin. nat. Hist. lib. 4. c. 4.* *M.* S. Rutherford *in his Due right of Presbyteries*, p. 462.

Position III.

That there is in the Word of Christ a patterne of one Presbyteriall government in common over divers single Congregations in one Church. This may be evidenced by these ensuing Considerations: For,

1. *Divers single Congregations are called one Church*, as hath at large been proved in the second Position immediately fore-going; inasmuch as all the Beleevers in *Jerusalem* are counted *one Church*: yet those Beleevers moe in number then could meet for all Ordinances in any one single Congregation. And why are divers Congregations stiled *one Church*? [1] Not in regard of that *oneneſſe of heart and soule*, which was among them, *having all things common, &c.* Act. 4. 32. For these affections and actions of kindnesse belonged to them, *jure fraternitatis & charitatis*, by the law of brotherhood and Christian charity to one another, (especially considering the then present condition of Beleevers) rather then by any speciall *Ecclesiasticall obligation*, because they were members of such a Church. [2] Not in regard of any *explicite Church-covenant*, knitting them in one body. For we find neither *name* nor *thing*, print nor foot-step of any such thing as a *Church-covenant* in the Church of *Jerusalem*,

nor in any other primitive Apostolicall Church in all the New Testament, and to impose an *explicite Church-covenant* upon the Saints, *ut formam constituentem veræ Ecclesiæ visibilis, as a necessary constituting forme of a true visible Church of Christ, and without which it is no Church,* is a meere humane invention, without all solid warrant of the Word of God. [3] Not in regard of the *Ministration of the Word, Sacraments, Prayers, &c.* For these Ordinances were dispensed in their single Congregations severally, it being impossible that such multitudes of Beleevers should meet all in one Congregation, to partake of them joyntly, (as hath been evidenced.) [4] But in regard of *one joynt administration of Church-government among them,* by one *common Presbytery,* or Colledge of Elders, associated for that end. From this one way of *Church-government,* by one *Presbytery* in common, all the believers in *Jerusalem,* and so in other Cities respectively, were counted but *one Church.*

2. *In every such Presbyteriall Church made up of divers single Congregations, there were Ecclesiasticall Ruling-officers, which are counted or called the officers of that Church,* but never counted or called Governours, Elders, &c. of any one single Congregation therein. As in the Church of *Jerusalem,* Act. 11. 27, 30. and 15.2. of *Antioch,* Act. 13.1,2,3. with 15.35. of *Ephesus,* Act. 20.17,28. and of the Church of *Corinth,* 1 Cor. 1.12. and 4.15. and 14.29.

3. *The officers of such Presbyteriall Churches met together for Acts of Church-government:* as, to take charge of the Churches goods, and of the due distribution thereof, *Act.* 4.35, 37. and 11.30. To ordain, appoint, and send forth Church-officers, Act. 6.2,3,6. and 13.1,2,3. To excommunicate notorious offenders, 1 Cor. 5.4, 5,7,13. compared with 2 Cor. 2.6. And to restore again penitent Persons to Church-communion, 2 Cor. 2. 7, 8, 9.

Except. *Receiving of Almes is no Act of Government.*

Answ. True, the bare receiving of Almes is no Act of Government, but the ordering and appointing how it shall be best improved and disposed of, cannot be denyed to be an act of Government, and for this did the Elders meet together, Acts 11.30.

4. *The*

4. *The Apostles themselves in their joynt Acts of Government in such Churches acted as ordinary officers,* viz. *as Presbyters or Elders.* This is much to be observed, and may be evidenced, as followeth. For, 1. None of their acts of Church-Government can at all be exemplary or obligatory to us, if they were not *Presbyteriall* but meerly *Apostolicall*; if they acted therein not as ordinary *Presbyters*, but as extraordinary *Apostles*. For what acts they dispatched meerly as *Apostles*, none may medle withall but only *Apostles*. 2. As they were *Apostles*, so they were *Presbyters*, and so they stile themselves, ὁ πρεσβύτερος, i. e. *The Elder to the Elect Lady* — 2 Joh. 1. *The Elders which are among you I exhort* (saith *Peter*) *who am also an Elder* (ὁ συμπρεσβύτερος, i. e. *who am a fellow-elder*, or *co-presbyter*) — 1 Pet. 5. 1. wherein he ranks himselfe among *Ordinary Presbyters*, which had been improper, unlesse he had discharged the offices and acts of an *ordinary Presbyter*. 3. Their Acts were such for substance, as ordinary *Presbyters* do performe: as, Preaching and Prayer, Acts 6.4. Ordaining of officers, Act. 6.6. and 14.23. Dispensing of the Sacraments, 1 Cor. 1.14. Act. 2.42. and 20.7. and of Church-Censures, 1 Cor. 5.4,5. compared with 1 Tim. 1. ver. *ult.* which Acts of Government, and such like, were committed by Christ to them, and to ordinary Presbyters (their successours) *to the end of the world*; compare Matth. 16.19. and 18.17,18. to the end, and Joh. 20. 21, 23. with Matth. 28.18, 19,20. 4. They acted not only as *ordinary Elders*, but also they acted joyntly with other *Elders*, being associated with them in the same Assembly, as in that eminent *Synod* at *Jerusalem*, Act. 15.6,22,23. and 16.4. *And as they went thorow the Cities, they delivered them the decrees for to keep, that were ordained of the Apostles and Elders which were at Jerusalem.* 5. And finally, they took in the Churches consent with themselves, wherein it was needfull, as in the *Election and appointment of Deacons*, Acts 6.2, 3, 6. The Deacons being specially to be trusted with the Churches goods, and the disposall thereof, according to the Direction of the *Presbytery*, for the good of the Church, &c.

Let all these considerations be impartially ballanced in the scales of indifferent unprejudiced judgements, and how plainly

do they delineate in the word, *A Pattern of one Presbyteriall Government in common over divers single Congregations within one Church?*

Except. *The Apostles power over many Congregations was founded upon their power over all Churches, and so cannot be a pattern for the power of Elders over many.*

Ans. 1. The Apostles power over many Congregations as one Church, to govern them all as one Church joyntly and in common, was not founded upon their power over all Churches, but upon the union of those Congregations into one Church; which union layes a foundation for the power of Elders governing many Congregations.

2. Besides, the Apostles, though extraordinary officers, are called Elders, 1 Pet. 5. 1. to intimate to us that in ordinary acts of Church-government, they did act as Elders, for a pattern to us in like administrations.

Except. *The Apostles, 'tis true, were Elders virtually, that is, their Apostleship contained all offices in it, but they were not Elders formally.*

Ans. 1. If by *formally* be meant, that they were not Elders *really*, then 'tis false; for the Scripture saith, *Peter* was an *Elder*, 1 Pet. 5. 1. If by *formally* be meant that they were not *Elders* only; that is granted, they were so *Elders* as they were still *Apostles*, and so *Apostles* as they were yet *Elders*; their *Eldership* did not exclude their *Apostleship*, nor their *Apostleship* swallow up their *Eldership*.

2. Besides, two distinct offices may be *formally* in one and the same person; as *Melchisedec* was formally a *King* and *Priest*, and *David* formally a *King* and *Prophet*, and why then might not *Peter* or *John*, or any of the twelve be formally *Apostles* and *Elders?*

Except. *'Tis true, the Apostles acted together with Elders, because it so fell out they met together; but that they should meet joyntly to give a Pattern for an Eldership, is not easie to prove; one Apostle might have done that alone, which all here did.*

Answ. 1. 'Tis true, the Apostles as Apostles had power to act *singly* what they did *joyntly*; yet when they acted *joyntly*, their Acts might have more Authority in the Church, upon which

which ground they of *Antioch* may be conceived to have sent to the whole Colledge of Apostles and Elders at *Jerusalem*, (rather then to any one singly) why was this, but to adde more Authority to their Acts and Determinations?

2. Why should not their meeting together be a Pattern of a *Presbytery*, as well as their meeting together when they took in the consent of the people, Acts 6. in the choice of the *Deacons*, to be a Pattern or Warrant that the people have a power in the choice of their officers? if one be taken in as an imitable practise, why not the other?

3. If the Apostles joyning with *Elders*, acted nothing as *Elders*; then we can bring nothing of theirs into imitation, and by this we should cut the sinewes and raze the foundation of Church-government, as if there were no footsteps thereof in the holy Scriptures.

Position 4.

Finally, *That the Pattern of the said Presbytery and Presbyteriall Government is for a rule to the Churches of Christ in all after ages*; may appeare as followeth.

1. The first Churches were immediately planted and governed by Christs own Apostles and Disciples. 1 Who immediately received *the Keyes of the Kingdome of Heaven* from Christ himself in person, *Matth.* 16. 19. and 18. 17, 18. *Joh.* 20. 21, 23. 2 Who immediately had the Promise of Christs perpetuall presence with them in their Ministry, *Matth.* 28. 18, 19, 20. and of the plentifull donation of the Spirit of Christ to lead them *into all truth*, Joh. 14. 16. and 16. 13, 14, 15. Act. 1. 4, 5, 8. 3 Who immediately received from Christ after his Resurrection and before his Ascension *Commandements, by the holy Ghost*, —*Christ being seen of them forty dayes, and speaking of the things pertaining to the Kingdome of God*, Act. 1. 2, 3. and 4 Who were first and immediately *baptized by the holy Ghost* extraordinarily, Act. 2. 1. to 5. Now who can imagine that the Apostles and Disciples were not acted by the *Spirit of Christ* bestowed upon them; did not discharge Christs *Commandements* touching his Kingdome imposed upon them; or did not duly use those *Keyes of Christs Kingdome* committed to them, in the ordering

and governing of the Primitive Churches? And if so, then the patterne of their practices must be a rule for all the succeeding Churches, 1 *Cor.* 11. 1. *Phil.* 4. 9.

2. To what end hath the holy Ghost so carefully recorded a patterne of the state and government of the Primitive Churches in the first and purest times, but for the imitation of successive Churches in after-times? *For whatsoever things were written afore time, were written* (εἰς τὴν ὑμετέραν διδασκαλίαν) *for our learning*, or *instruction.* But what doe such records *instruct us?* only *de facto*, that such things were done by the first Churches: Or *de jure* also, that such things should be done by the after-Churches? Surely, this is more proper, and profitable for us.

3. If such patternes of Christs Apostles, Disciples, and Primitive Churches in matters of the government will not amount to an obligatory Rule for all following Churches, how shall we justifie sundry other acts of Religion commonly received in the best reformed Churches, and bottomed onely or chiefly upon the foundation of the practice of Christs Apostles and Apostolicall Churches? as the receiving of the Lords Supper on the Lords dayes, *Act.* 20. 7. *&c.* which notwithstanding are generally embraced without any considerable opposition or contradiction, and that most deservedly.

CHAP. XIIII.

Of the divine right *of* Synods, *or* Synodall Assemblies.

THus of the *greater ruling Assemblies*, which are stiled *Presbyteriall*; next come into consideration those *greater Assemblies*, which are usually called **Synodall**, or **Synods**, or **Councells.** They are called in Greek Σύνοδος, from σύν and ὁδός, *i. e.* from convening, or coming together: and in Latine *Concilium*, a Councell, *à collocando*, from placing-together (say some;) or rather, *à conciendo*, from provoking, or calling together, say [a] others, and better. Both names, *viz. Synod* and *Councell,*

[a] *Synops. purior. Theol. disput. 49. §. 5. p. 727.*

Councell, are of such latitude of signification, as that they may be applyed to any publike convention of people: but in the common ordinary use of these words, they are appropriated to ample Ecclesiasticall Assemblies, above *classicall Presbyteries* in number and power. These *Synodall Assemblies* are made up, (as occasion and the necessity of the Church shall require) [1] Either of *Presbyters*, sent from the severall *classicall Presbyteries* within a *Province*, hence called *Provinciall Synods*: [2] Or of *Presbyters*, sent from the severall *Provinciall Synods* within a *Nation*, hence called *Nationall Synods*: [3] Or of *Presbyters*, delegated or sent from the severall *Nationall Churches* throughout the *Christian world*, hence called *Oecumenicall Synods*, or *universall* and *generall Councels*.

Touching the *divine warrant* of *Synods*, and their power in Church-affaires, much need not be said, seeing divers learned Authors have so fully stated and handled this matter: as [b] Master *Paget*, Master [c] *Gillespie*, [d] the *foure Leyden Professours*, and others, unto whose judicious and elaborate Treatises, the Reader is referred for more full satisfaction against the usuall cavils and exceptions that are made against *Synods*, and their *power*. Yet, that the Reader may have some small taste hereof, and not be left wholly unsatisfied, these two things shall briefly be opened and insisted upon, *viz.* 1. Certaine considerations shall be propounded, tending to cleare the state of the Question about the *divine right* of *Synods*, and their *power*. 2. The Proposition it self, with some few Arguments propounded, for the proofe thereof.

[b] *M^r* Paget *in his Defence of Church-government, part. 2. throughout.*

[c] *M.* Gillespies *Assertion of the government of the Church of Scotland, part. 2. chap. 4. &c.*

[d] *Synops. purior. Theol. disp. 49. per tot. p. 726. ad* 748.

For the former, *viz. The true stating of this Question about the divine right of Synods, and of their power*, well weigh these few Considerations: I.

1. *Synods differ in some respects from Classicall Presbyteries*, handled in CHAP. XIII. though the nature and kind of their power be the same for substance. For, 1. *Synods* are more ample extensive Assemblies then *classicall Presbyteries*, the members of *Presbyteries* being sent onely from severall single Congregations; the members of *Synods* being delegated from severall *Presbyteries*, and proportionably their power is extended also. 2. The exercise of government by *Presbyteries*, is the common ordinary

ordinary way of government held forth in Scripture: By *Synods*, is more rare and extraordinary, at least in great part, as in case of extraordinary occurrents that fall out: as, for chusing an Apostle, *Act.* 1. healing of scandall, &c. *Act.* 15.

2. *All Synods are of the same nature and kind, whether Provinciall, Nationall, or Oecumenicall,* though they differ as lesser and greater, in respect of extent from one another, (the *Provinciall* having as full power within their bounds, as the *Nationall* or *Oecumenicall* within theirs.) So that the proving of the divine right of *Synods* indefinitely and in generall, doth prove also the divine right of *Provinciall, Nationall,* and *Oecumenicall Synods* in particular: for, greater and lesser doe not vary the *species* or kind. What is true of Ecclesiasticall *Synods* in generall, agrees to every such *Synod* in particular.

Object. *But why hath not the Scripture determined these Assemblies in particular?*

Answ. 1. It is not necessary the Scripture should in every case descend to particulars. In things of one and the same kind, generall Rules may serve for all particulars, especially seeing particulars are so innumerable; *individua sunt infinita:* what volumes would have contained all particulars? 2. All Churches and seasons are not capable of *Synods Provinciall* or *Nationall:* for, in an Island there may be more Christians, then to make up one *single Congregation*, or one *classicall Presbytery*. Or in a *Nation*, the Christian Congregations may be *so few*, or *so dispersed*, or *so involved in persecution*, that they cannot convene in *Synods*, &c.

3. *The power of Synods* contended for, is, 1. *Not civill*, they have no power to take cognizance of civill causes, as such; not to inflict any civill punishments: as fines, mulcts, imprisonments, confiscations, banishments, death, (these being proper to the *civill Magistrate*:) *But meerly spirituall*, they judge only in Ecclesiasticall causes, in a spirituall manner, by spirituall censures, to spirituall ends, as did that *Synod*, *Act.* 15. 2. *Not corruptive, privative, or destructive* to the power of *classicall Presbyteries*, or *single Congregations*; *but rather perfective, and conservative thereunto:* As suppose, a single Congregation should elect a Minister unsound in judgement, or scandalous in conversation, the

Synod

Synod may anull and make void that election, and direct them to make a better choice; hereby this liberty of election is not at all *infringed or violated*, but for their owne advantage *regulated, &c.* 3. *Not absolute, and infallible; but limited, and fallible:* any *Synod* or *Councell* may erre, being constituted of men that are weak, fraile, ignorant in part, &c. and therefore all their *Decrees* and *Determinations* are to be examined by the touchstone of the Scriptures, nor are further to be embraced, or counted obligatory, then they are consonant thereunto. *Isai.* 8.20. Hence there is liberty of *appeale*, as from *Congregationall Elderships*, to the *Classicall Presbytery*, and from thence to the *Provinciall Synod*, so from the *Provinciall* to the *Nationall Assembly*, and from thence to the *Oecumenicall*. 4. Finally, *the power of Synods is not only suasive and charitative*, (as some think) able to give grave advise, and to use forcible perswasions in any case, which if accepted and followed, well; if rejected and declined, there is no further remedy, [e] but a new *non-communion* in stead of a divine Church-censure: *but it is a proper Authoritative juridicall power*, which all within their bounds are obliged reverently to esteeme, and dutifully to submit unto, so farre as agreeable to the Word of Christ.

[e] *Apologeticall Narration, printed Ann.* 1643 *p.* 15, 16. *&c.*

4. Finally, *this Authoritative juridicall power of Synods is three-fold*, viz. *Dogmatick*, *Diatactick* and *Critick*. 1. *Dogmatick*, in reference to Matters of Faith, and Divine Worship; not to coin new Articles of faith, or devise new Acts of Divine Worship: but to explain and apply those Articles of Faith and Rules of worship which are laid down in the Word: and declare the contrary, errours, heresies, corruptions. Hence the Church is stiled στύλος καὶ ἑδραίωμα τῆς ἀληθείας, *the pillar and ground of Truth*, 1 Tim. 3.15. Thus to the Jewish Church *were committed of trust the Oracles of God*, Rom. 3.2. 2. *Diatactick*, in reference to externall Order and Politie, in matters Prudentiall and Circumstantiall, which are determinable according to the true light of Nature, and the Generall Rules of Scripture, such as are in 1 Cor. 10. 31, 32. Rom. 14. 1 Cor. 14. 26, 40, &c. not according to any Arbitrary power of men. 3. *Critick* or *censuring* power, in reference to errour, heresie, schisme, obstinacy, contempt, or scandall, and the repressing

thereof; which power is put forth not in any Civill, but meerly in Spirituall Censures, as Admonition, Excommunication, Deposition, &c. And these Censures exercised, not in a lordly, domineering, Prelaticall way: but in an humble, sober, grave, yet *Authoritative* way, necessary both for Preservation of soundnesse of Doctrine, and incorruptnesse of Conversation; and for extirpation of the contrary. This is the power which belongs to *Synods*. Thus much for clearing the right state of this question.

II. For the second thing, *viz.* the Proposition it self, and the Confirmation thereof, take it briefly thus.

Jesus Christ our Mediatour hath laid down in his Word sufficient ground and warrant for Juridicall Synods, and their Authority, for governing of his Church now under the New Testament. Many Arguments might be produced for proofe of this Proposition, as, 1. *From the light of nature.* 2. *From the words of the Law*, Deut. 17. 8, 12. compared with 2 Chron. 19. 8, 11. Psal. 122. 4, 5. holding forth an *Ecclesiasticall Sanhedrim* in the Church of the Jewes, superiour to other Courts. 3. *From the words of Christ*, Matth. 18. 15. to 21. 4. *From the Unity of the visible Church of Christ now under the New Testament.* 5. *From the Primitive Apostolicall Pattern laid down*, Act. 15. &c. and from divers other considerations; but for brevity sake, only the two last Arguments shall be a little insisted upon.

Argum. 1. *The Unity or Oneness of the visible Church of Christ now under the New Testament, laid down in Scripture, gives us a notable foundation for Church-government by Juridicall Synods.* For, 1. That Jesus Christ our Mediatour hath one generall visible Church on earth now under the New Testament, hath been already proved Part 2. CHAP. VIII. *p.* 65. *&c.* 2. That in this Church there is a Government setled *jure divino*, is evidenced Part 1. CHAP. I. *p.* 3, 4. 3. That all Christs Ordinances, and particularly Church-government, *primarily* belong to the whole generall Church visible, for her edification; (*secondarily* to particular Churches and single Congregations, as parts or members of the whole) hath been manifested Part 2. CHAP. VIII. *p.* 67. to 70. Now, there being one generall visible Church, having

having a Government set in it of *divine Right*, and that Government belonging *primarily* to the whole body of Christ; *secondarily*, to the parts or members thereof: Must it not needs follow, that the more *generally* and *extensively* Christs Ordinance of *Church-government* is managed in *greater and more generall Assemblies*, the more fully the Perfection and End of the Government, *viz. the Edification of the whole body of Christ* is attained; and on the contrary, the more *particularly* and *singly Church-government* is exercised, as in *Presbyteries*, or *single Congregationall Elderships*, the more imperfect it is, and the lesse it attaines to the principall end? Consequently, if there be divine warrant for Church-government by single Congregationall Elderships, is it not much more for Church-government by Presbyteries, and Synods, or Councels, wherein more compleat provision is made for the edification of the generall Church, or body of Jesus Christ?

The Primitive Apostolicall Practise in the first and purest Ages of the Church after Christ may further evidence with great strength the Divine warrant for Church-government by Juridicall Synods or Councels. Let this be the Position. *Argum.* 2.

Jesus Christ our Mediatour hath laid down in his Word a Pattern of a juridicall Synod, consisting of Governing-officers of divers Presbyteriall Churches, for a Rule to the Churches of Christ in all succeeding ages.

For proofe hereof take these two Assertions: 1. That Jesus Christ hath laid down in his Word a Pattern of a juridicall Synod. 2. That this juridicall Synod is for a Rule to the Churches of Christ in all succeeding ages.

Assertion 1.

That Jesus Christ hath laid down in his Word a Pattern of a Synod, yea of a juridicall Synod, consisting of Governing-officers of divers Presbyteriall Churches; is manifest [f] Act. 15. and 16. where are plainly set forth: 1. The occasion of the Synod. 2. The proper members of the Synod. 3. The equall power and authority exercised by all those members. 4. The way and method of ordinary Synodall proceeding. 5. The juridicall

[f] See Mr *Paget's* Power of Classes and Synods, chap. 6. p. 63. &c. *urging both Act.* 1. and *Act.* 15. *with the consent of writers generally thereon, for Authority of Synods.*

Acts of power put forth by the Synod; with the issue and consequent of all upon the Churches.

1. *Here was a proper ground and occasion for a juridicall Synod.* For thus the Text expressely declareth, that *certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved; when therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem to the Apostles and Elders about this question,* Acts 15.1,2. compared with ver.5. *But there rose up certain of the Sect of the Pharisees, which believed, saying, that it was needfull to circumcise them, and to command them to keep the Law of Moses;* and with ver.23,24. *The Apostles, and Elders, and brethren send greeting unto the brethren which are of the Gentiles, in Antioch, and Syria, and Cilicia: Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the Law* — In which passages these things are evident:

1. That false Doctrine destructive to the Doctrine of Christ in his Gospel, did arise in the Church, *viz.* That Circumcision and keeping of the Ceremoniall Law of *Moses* was necessary to Salvation, ver.1,5,24. and this false Doctrine promoted with * *Lying*, as if the Apostles and Elders of *Jerusalem* had sent forth the false teachers with directions to preach so, as their apology (*to whom we gave no such commandement*, ver.24.) seemes to import. Here's corruption both in Doctrine and manners fit for a Synod to take cognizance of.

* Hic prætextus plurimum etiam apud bonos valebat tunc ad fallendum. Jerosolyma non absre in summo honore apud omnes Ecclesias erat: quia non secus ac matrem colebant ac reverebantur: nam ex eo fonte Evangelium quasi per rivos deductum fuerat. Veniunt isti impostores: Apostolos obtendunt: se nihil afferre jactant, quod non ab illis didicerint; hoc fumo saltem perstringunt oculos imperitis: leves autem & improbi cupidè oblatum colorem arripiunt. *Calv. in Act.* 15.1.

2. That this corrupt Doctrine was vented by *certain that came down from Judea*, i.e. κατὰ Κερινθιανῶν, *By Cerinthus and his followers*, § saith *Beza*, if we may believe *Epiphanius*. It is evident it was by *certain of the Sect of the Pharisees that believed*; as *Paul* and *Barnabas* make the Narrative to the Church at *Jerusalem*,

§ *Bez. Annot. in Act.* 15.1.

rusalem, ver. 5. (for these words are their's, relating the stirres of the false-teachers at *Antioch*, not *Lukes* relating any opposition that *Paul* and *Barnabas* found at their coming up at *Jerusalem*, as [h] *Beza* notes;) therefore the false teachers coming from *Judea*, (where the Churches of Christ were first of all planted, and whence the Church-plantation spread,) published their Doctrines with more credit to their errours and hazzard to the Churches; and so both the Churches of *Judea* whence they came, and of *Antioch*, *Syria, and Cilicia*, whither they came, were interessed in the businesse.

[h] *Bez. Annot. in Act.* 15. 5.

3. That the said false teachers by the leaven of their Doctrine *troubled them with words* (ἐτάραξαν ὑμᾶς λόγοις,) *subverting the souls* (ἀνασκευάζοντες τὰς ψυχὰς) *of the brethren*, both at Antioch, Syria, and Cilicia, *ver.* 23, 24. here was the disturbance and scandall of divers Churches, compare ver. 30. 41.

4. That *Paul* and *Barnabas* at *Antioch* had *no small dissention and dispute* (στάσεως καὶ συζητήσεως οὐκ ὀλίγης—) against the false teachers, ver. 1, 2. that so (if possible) they might be convinced, and the Churches peace preserved, without craving further assistance in a solemne Synod.

5. That after these disputes, and for the better setling of all the Churches about this matter (which these disputes could not effect:) *they decreed* (or, *ordained*, ἔταξαν) *that Paul and Barnabas, and some others of themselves, should go up to the Apostles and Elders at Jerusalem about this Question*, ver. 2. Here was an Authoritative Mission of delegated Officers from the Presbyteriall Church at *Antioch*, (and probably from other Churches of *Syria* and *Cilicia* also, see ver. 23. 41.) for a Synodall Assembly with the Presbyteriall Church at *Jerusalem*.

Here were proper members of a Synod convened *to consider of this Question, viz.* the officers and delegates of divers Presbyteriall Churches: Of the Presbyteriall Church at *Jerusalem, the Apostles and Elders*, Act. 15. 6. Of the Presbyteriall Church at *Antioch, Paul, Barnabas, and others*, compare ver. 2. and 12. And it is very probable, that besides these there were brethren from other Churches, present as members of the *Synod*. 2.

[1] Partly, because it is called, *The whole multitude* πᾶν τὸ πλῆθος, ver. 12. *The Apostles and Elders with the whole Church*, ver. 22.

The Apostles, and Elders, and Brethren, ver. 23. This *whole multitude, whole Church, and Brethren*, distinct from Apostles and Elders, cannot be the *cœtus fidelium, the company of all the faithfull at Jerusalem*, for (as hath been evidenced, CHAP. XIV. pag. 13. Position 2.) they were too many to meet in one House (especially if it were a private house where they met, (as the [i] *Centuriists* think it was): But it was *Cœtus Synodicus*, the *Synodall multitude*, the *Synodall Church*, consisting of *Apostles, and Elders, and Brethren*; which brethren seem to be such as were sent from severall Churches, as *Judas* and *Silas*, *ver.* 24. who were assistants to the Apostles and Evangelists: *Judas*, *Acts* 15.22, 32, *Silas*, *Acts* 15.32,40. & 16.19. & 17.4,14,15. & 18.5. Some think *Titus* was of this *Synod* also.

[i] Locum non exprimit Lucas. Fortè in alicujus domo fuit ille Conventus. Impii enim Pontificis adhuc erant Christianis infensi. *Cent.* 1. *lib.* 2. *c.* 9. *p.* 42. *Edit. An.* 1624.

[2] Partly, because the brethren of *Antioch*, *Syria*, and *Cilicia*, were troubled with this Question, *ver.* 23, 24. Therefore it cannot be reasonably imagined, but all those places sought out for a remedy; and to that end, severally and respectively sent their delegates to the *Synod* at *Jerusalem*: else they had been very regardlesse of their owne Church-peace, and welfare. And the *Epistle* of the *Synod* was directed to them all by name, *v.* 23. and so did *formally* bind them all, having men of their owne members of the *Synod*; which *Decrees* did but *materially*, and *ex naturâ rei* bind the other Churches at *Lystra* and *Iconium*, Acts 16.4. Now, if there were delegates but from two *Presbyteriall Churches*, they were sufficient to constitute a *Synod*; and this justifies delegates from ten or twenty Churches, proportionably, when there shall be like just and necessary occasion.

3. Here all the members of the Synod, as they were convened by like ordinary authority, so they acted by like ordinary and equall power in the whole businesse laid before them, which shewes it was an *Ordinary*, not an *Extraordinary Synod*. For though *Apostles*, and *Evangelists*, who had power over all Churches, were members of the *Synod*, aswell as *ordinary Elders*; yet they acted not in this *Synod* by a transcendent infallible Apostolicall power, but by an ordinary power; as Elders. This is evident,

1. Because the Apostle *Paul*, and *Barnabas* his colleague (called a *Prophet and Teacher*, *Acts* 13.1,2. and *an Apostle*, *Act.* 14.14.

14.14.) were sent as members to this *Synod* by order and determination (ἔταξαν) of the Church of *Antioch*, and they submitted themselves so that determination, *Acts* 15.2,3. which they could not have submitted unto as Apostles, but as ordinary Elders and members of the *Presbytery* at *Antioch*: they that send being greater then those that are sent by them. Upon which ground, it is a good Argument which is urged against *Peters Primacy* over the rest of the Apostles, because the colledge of Apostles at *Jerusalem*, sent *Peter* and *John* to *Samaria*, having received the faith, *Acts* 8.14.

2. Because the manner of proceeding in this Synod convened, (k) was not extraordinary and Apostolicall, as when they acted by an immediate infallible inspiration of the Spirit, in penning the holy Scriptures (without all disputing, examining, or judging of the matter that they writ, so farre as wee can reade) 2 *Tim.*3.16,17. 2 *Pet.*1.20.21. But ordinary, Presbyteriall, and Synodall; by ordinary helps and means, (as after shall appeare more fully) stating the Question, proofe and evidence from Scripture what was the *good and acceptable will of God* concerning the present Controversie, and upon evidence of Scripture, concluding, *It seemed good to the holy Ghost, and to us*, *Acts* 15.28. which words, any Assembly, having like cleare evidence of Scripture for their determination, may without presumption use, aswell as this *Synod* did. This is the judgement of learned (l) *Whitaker*, upon these words: *Other lawfull Councells may in like manner assert, Their Decrees to be the Decrees of the holy Ghost, if they shall be like to this Councell, and shall keep the same Rule, which in this Councell the Apostles did keep and follow: For if they shall decree, and determine nothing but from Scripture, (which was done in this Councell) and if they shall examine all Questions by the Scriptures, and shall follow the voice of the Scriptures in all their Decrees, then they may assert, that the holy Ghost so decreed, &c.*

k Vide *Cartw.* Annotat. on Rhem. Test. in *Act.* 15.28.

l Posse alia legitima Concilia similiter asserere, decreta sua esse decreta Spiritûs Sancti huic Concilio similia fuerint, & si eandem regulam servaverint, quam in hoc Concilio servârunt & secuti sunt Apostoli. Si enim nihil nisi ex Scripturis statuerint & definierint, quod in hoc concilio factum est, & si omnes Quæstiones ad Scripturas examinaverint, & Scripturæ vocem in omnibus suis decretis secuti fuerint, tum possunt asserere, Spiritum Sanctum sic decrevisse, *Whitaker. Controvers.* 3. *Quæst.* 6. *p.* 610. *in fol.*

3. Because

3. Becauſe the *Elders* and *Brethren*, (who were as authoritatively members of the Synod, as the Apoſtles) did in all points as authoritatively act as the Apoſtles themſelves. For, [1] Certain other of the Church of *Antioch*, aſwell as *Paul* and *Barnabas*, were ſent as delegates from the Church of *Antioch*, *Acts* 15.2. [2] They were all ſent aſwell to the *Elders*, as to the *Apoſtles* at *Jeruſalem* about this matter, *ver.*2. [3] They were received at *Jeruſalem*, aſwell by the *Elders*, as the *Apoſtles*, and reported their caſe to them both, *ver.*4. [4] The *Elders*, aſwell as the *Apoſtles*, met together to conſider thereof, *ver.*6. [5] The *Letters* containing the *Synodall Decrees* and determinations, were written in the name of the *Elders and Brethren*, aſwell as in the name of the *Apoſtles*, ver. 23. [6] The *Elders and Brethren*, aſwell as the *Apoſtles*, brand the falſe teachers for *troubling* of the Church, *ſubverting of ſoules*; declaring, that they gave the falſe teachers *no ſuch commandement* to preach any ſuch Doctrine, *ver.*24. [7] The *Elders and Brethren*, aſwell as the *Apoſtles*, ſay, *It ſtemed good to the holy Ghoſt, and to us*, ver. 28. [8] The *Elders and Brethren*, aſwell as the *Apoſtles*, did (ἐπιτίθεσθαι) *impoſe* upon the Churches *no other burden then theſe neceſſary things*, ver.28. [9] The *Elders*, aſwell as the *Apoſtles*, being aſſembled, *thought good to ſend choſen men of themſelves*, viz. *Judas* and *Silas*, with *Paul* and *Barnabas*, *to Antioch*, to deliver the Synodall Decrees to them, and to tell them the ſame things by mouth, *ver.*22,25,27. [10] And the Decrees are ſaid to be ordained aſwell by the *Elders*, as by the *Apoſtles* at *Jeruſalem*, Acts 16.4. So that throughout this whole *Synodall tranſaction*, the *Elders* are declared in the text to go on in a full authentick equipage with the *Apoſtles*, from point to point. And therefore in this *Synod*, the *Apoſtles* acted as ordinary Elders, not as extraordinary Officers.

4. Here was the ordinary way and method of Synodall Proceedings by the Apoſtles, Elders, and Brethren, when they were convened (ὁμοθυμαδὸν) *unanimouſly*, ver.25. For,

1. *They proceeded deliberatively, by diſcourſes and diſputes, deliberating about the true ſtate of the Queſtion, and the Remedy of the Scandall.* This is laid downe, 1. More generally, *and when*

when there had been much disputing, ver. 7. 2. More particularly how they proceeded when they drew towards a Synodall determination; *Peter* speakes of the Gentiles Conversion, and cleares the Doctrine of Justification *by faith without the works of the Law*, ver. 7. to 12. Then *Barnabas* and *Paul* confirme the Conversion of the Gentiles, *declaring the signes and wonders wrought by them among the Gentiles*, ver. 12. After them *James* speakes, approving what *Peter* had spoken touching the Conversion of the Gentiles, confirming it by Scripture; and further addes (which *Peter* did but hint, ver. 10. and *Paul* and *Barnabas* did not so much as touch upon) a Remedy against the present Scandall, ver. 13. to 22. Here's now an ordinary way of proceeding by debates, disputes, allegations of Scripture, and mutuall suffrages. What needed all this, if this had been a transcendent extraordinary, and not an ordinary Synod?

2. *They proceeded after all their deliberative inquiries and disputes decisively to conclude and determine the matter*, ver. 22. to 30. The Result of the *Synod* (as there is evident) is three-fold: 1. To set down in writing their *Decrees* and determinations. 2. To signifie those *Decrees* in an *Epistle* to the brethren at *Antioch*, *Syria and Cilicia*. 3. To send these Letters by some from among themselves, *viz. Judas and Silas*, together with *Paul* and *Barnabas*, to all the Churches that were scandalized or endangered, that both by *written decrees* and *word of mouth*, the Churches might be established in faith and peace.

Here were severall authoritative and juridicall *Acts of Power*, put forth in this *Synod*, according to the exigency of the present distempers of the Churches. This appeares plainly, 5.

1. *By the proceedings of the Synod* in accommodating a sutable and proportionable remedy to every Malady at that time distempering the Church, *viz.* a triple Medicine for a three-fold disease.

1. *Against the heresie broached:* viz. That they *must be circumcised and keep the* Ceremoniall *Law of Moses, or else they could not be saved*, Act. 15. 2. The *Synod* put forth a *Dogmatique power*, in confutation of the *heresie*, and cleare vindication of

the Truth, about the great point of [m] *Justification by faith without the works of the Law*, Acts 15. 7. to 23. and (*Independents* [n] themselves being judges) a *Dogmatick decision* of matters of faith by a lawfull *Synod*, farre surpasseth the *Dogmatick Determination* of any single Teacher, or of the Presbytery of any *single Congregation*; and is to be reverently received of the Churches as a binding Ordinance of Christ.

[m] Contulerint deinde & reliqui Seniores ac tota Ecclesia suffragia sua; & obtinuit sententia, *Gratis homines absq; operibus Legis, sola fide in Christum justificari*; & damnata est contraria sententia; nimirum, Opera Legis necessaria & meritoria esse ad salutem, *Centur. 1. lib. 2. cap. 9. p. 422. Edit. Ann. 1624.*

[n] See how much Mr *Jer. Burroughs* writes to this purpose, in his *Irenicum, chap. 7. p. 43, 44, 45.*

2. Against the *schisme*, and the στάσις & συζήτησις occasioned by the Doctrine of the false Teachers that troubled the Church, Act. 15. 1, 2. the *Synod* put forth a *Critick*, or *censuring Power*, stigmatizing the false Teachers with the infamous brands, of *troubling the Church with words*; *subverting of souls*, and (tacitly, as some conceive from that expression, *unto whom we gave no such commandement*, ver. 24.) of belying the Apostles and Elders of Jerusalem, as if they had sent them abroad to preach this Doctrine.

Object. *But the Synod proceeded not properly to censure the false teachers by any Ecclesiasticall Admonition, or Excommunication; Therefore the power exercised in the Synod was only Dogmaticall, and not properly juridicall.*

Ans. 1. They censured them in some degree, and that with a mark of infamy, ver. 24. as was manifested. And this was not only a warning and *Item* to the Churches, to note such false teachers, avoide them, and withdraw from them, compare Rom. 16. 17, 18. and 1 Tim. 6. 3, 4, 5. But also was a virtuall Admonition to the false teachers themselves, whilst their Doctrines and wayes were so expresly condemned. 2. They proceeded not to present *Excommunication*, it is granted; nor was it at first dash seasonable, prudent, or needfull. But the *Synod* knew well, that if these false Teachers after this *Synodall brand* of disgrace set upon them, should still persist in their course incurably and incorrigibly obstinate, they might in due time be excommunicated by course: It being a cleare case in it self,

that

that such *Heretick*s or *Schismatick*s, as otherwise cannot be reduced, are not to be suffered, but to be cast out of the Churches. *An Heretick after once or twice Admonition, reject.* παραιτοῦ. Tit. 3. 10, 11. See Rev. 2. 2, 14, 20.

3. Against the *Scandall* of the weak Jewes, and their heart-estrangement frō the Gentiles, who neglected their Ceremoniall Observances; as also against the Scandall of the Gentiles, who were much troubled and offended at the urging of Circumcision and the keeping of the Law as necessary to Salvation, *ver.* 1, 2, 19, 24. the *Synod* put forth a *Diatactick*, *ordering* or *regulating power*, framing Practicall Rules or Constitutions for the healing of the Scandall, and for prevention of the spreading of it, commanding the brethren of the severall Churches to abstain from divers things that might any way occasion the same; *It seemed good to the holy Ghost, and to us* (μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος) *to impose* (or, *lay*) *upon you no further burden, then these necessary things*, Act. 15. 28, 29. Here's *Burden*, and *necessary things* (so judged to be necessary for those times, and that state of the Church) and *imposing* of these upon the Churches: will not this amount to a plain *Diatactick Power and Authority*? especially considering that the word ἐπιτίθεσθαι *to impose*, or *lay-on*, when it is used of the judgement, act, or sentence of an *Assembly*, it ordinarily signifies an *Authoritative judgement*, or *Decree*; as, *Why tempt ye God, to lay*, or *impose* (ἐπιθεῖναι) *a yoke upon the neck of the Disciples*—Act. 15. 10. Thus some in the Synod endeavoured to carry the Synod with themselves, *authoritatively to have imposed* the Ceremonies upon the Churches; whom *Peter* thus withstands. So, *They binde heavy burdens, and hard-to-be-born, and* ἐπιτιθᾶσιν *impose them upon mens shoulders*, Matth. 23. 4. and this laying on of burdens by the Pharisees, was not by a bare *Doctrinall declaring*, but by an *authoritative commanding*, as seemes by that, *teaching for Doctrines the commandements of men*, Matth. 15. 9.

2. *By the Title or denomination given to the Synodall Results* contained in their Letters sent to the brethren. They are stiled τὰ δόγματα, τὰ κεκριμένα, *The decrees ordained*, or *judged*, Act. 16. 4. Here are plainly juridicall Authoritative Constitutions. For it is very observable,

That whereſoever the word δόγμα or δόγματα are found in the New Teſtament, thereby are denoted, *Lawes, Statutes,* or *Decrees*; as *Decrees of Ceſar,* δογμάτων Καίσαρος, Act. 17. 7. δόγμα τοῦ Καίσαρος, *A decree from Ceſar,* Luk. 2. 1. *Moſes* his Ceremoniall Law, *the hand-writing in Ordinances,* τοῖς δόγμασιν, Col. 2. 14. *the Law of Commandements in Ordinances,* ἐν δόγμασιν, Epheſ. 2. 15. and this word is found uſed only in theſe five places in the whole New Teſtament. And the LXXII. Interpreters often uſe the word in the Old Teſtament to this purpoſe; for *Lawes,* Dan. 6. 8. for *Decrees,* Dan. 2. 13. and 3. 10, 29. and 4. 3 and 6. 9.

And the other word κεκεφάλια *ordained,* when applyed to an Aſſembly by the LXXII, is uſed for a *judgement of Authority,* as καὶ ὡς κατέκρινεν αὐτῇ, *and what was decreed againſt her,* Eſth. 2. 1. and ſo σύγκειμα & σύγκεισις ſignifie a *Decree,* Dan. 4. 14, 21.

In this ſenſe alſo the word is ſometimes uſed in the New Teſtament, when applyed to Aſſemblies; as, *Take ye him, and judge him* (κρίνατε αὐτὸν) *according to your Law,* Joh. 18. 31. *whom we laid hold upon, and would have judged* (κρῖναι) *according to our Law,* Act. 24. 6.

Now if there be ſo much power and authority engraven upon theſe two words ſeverally, how ſtrongly do they hold forth authority, when they are applyed to any thing (as here to the Synodall Reſults) joyntly?

3. *By the* ° *conſequent of theſe Synodall Proceedings; viz.* The cheerfull ſubmiſſion of the Churches thereunto: This appeares both in the Church of *Antioch,* where the troubles firſt were raiſed by the falſe teachers; where *when the Epiſtle* of the Synod *was read, they rejoyced for the Conſolation,* Act. 15. 30, 31. and *Judas* and *Silas* exhorted and confirmed the brethren by word of mouth, according to the *Synods* direction, ver. 32. And in other Churches to which *Paul* and *Timothy* delivered the *Decrees ordained by the Apoſtles and Elders which were at Jeruſalem; And ſo were the Churches confirmed in the faith, and abounded in number daily,* Act. 16. 4, 5. whence we have theſe evidences of the Churches ſubmiſſion to the Synodall Decrees:

° Recitatur autem ſententia Concilii, & Epiſtola, in Antiochenâ Eccleſiâ, ac reliquis, publicè coram tota multitudine credentium: Qui ingenti gaudio afficiuntur, & ſententiæ veræ acquieſcunt. Hoc igitur pacto Eccleſia ſuæ tranquillitati reddita eſt: & ſeducti à Pſeudoprophetis, recuperati ſunt. *Cent. 1. lib. 2. cap. 9. p. 422. Edit. Ann. 1624.*

1. The

1. The Decrees are counted by the Churches *a Consolation.* 2. They were so welcome to them, that they *rejoyced for the Consolation.* 3. They were hereby notably *confirmed in the faith,* against the false doctrines broached among them. 4. The Churches *abounded in number daily,* the Scandall and stumbling-blocks that troubled the Church being removed out of the way. How should such effects so quickly have followed upon the publication of the *Synodall Decrees,* in the severall Churches; had not the Churches looked upon that *Synod* as vested with juridicall power and authority for composing and imposing of these their Determinations?

Assertion 2.

That this juridicall Synod is for a Rule to the Churches of Christ in all succeeding ages. There need no new considerations for proofe hereof, only let the Reader please to look back to *Position 4. of the last Chap.* where the substance of those considerations which urge the Pattern of *Presbyteries* and *Presbyteriall Government* for a rule to succeeding Churches, is applyable (*mutatis mutandis*) to the Pattern of Juridicall Synods.

Chap. XV.

Of the subordination *of* particular Churches *to* greater Assemblies, *for their* authoritative *judging and determining of Causes Ecclesiasticall; and the* Divine Right *thereof.*

The *Divine Right* of Ecclesiasticall Assemblies, *Congregationall, Classicall* and *Synodall,* and of their Power for Church-government, being thus evidenced by Scriptures; Now in the last place take a few words briefly touching the *subordination* of the lesser to the greater Assemblies, and the *divine warrant* thereof. In asserting the *subordination of particular Churches* to *higher assemblies,* whether *Classicall* or *Synodall,*

1. It is not denyed but particular Churches have within themselves power of discipline entirely, so farre forth as any

cause in debate particularly and peculiarly concerneth themselves, and not others.

2. It is granted, that where there is no *Consociation*, or *neighbourhood* of single Churches, whereby they may mutually aide one another, there *a single Congregation* must not be denyed *entirenesse of jurisdiction*, but this falls not within the compasse of *ordinary* rules of *Church-government*, left us by Christ. If there be but one Congregation in a Kingdome or Province, that *particular Congregation* may doe much by it self alone, which it ought not to do where there are neighbouring and adjacent Churches that might associate therewith for mutuall Assistance.

3. It is granted, that every *single Congregation* hath *equall power* one as much as another, and that there is no subordination of one to another; according to that trite and known axiom, *Par in parem non habet imperium*, i. e. *An equall hath no power or rule over an equall*. Subordination *Prelaticall*, which is of one or more Parishes to the *Prelate* and his *Cathedrall*, is denyed. All particular Churches being *collaterall*, and of the same authoritie.

4. It is granted, that *Classicall* or *Synodall authority* cannot be by Scripture introduced over a particular Church, in a *privative* or *destructive* way to that power which God hath bestowed upon it; but contrarily it is affirmed that all the power of *Assemblies*, which are above *particular Congregations*, is *cumulative* and *perfective* to the power of those inferiour Congregations.

5. It is granted, that the highest Ecclesiasticall Assembly in the world cannot require from the lowest a *subordination absolute*, and *pro arbitrio*, i.e. at their own meer will and pleasure, but only *in some respect*; *subordination absolute* being only to the Law of God laid down in Scripture; we detest *popish tyranny*, which claimes a power of giving their will for a Law; 'Tis *subjection in the Lord* that is pleaded for; The streightest *rule* in the world, unlesse the holy Scripture, we affirme to be *regulam regulatam*, i. e. a rule to be regulated; Peace being only in walking according to Scripture Canon, *Gal.* 6. 16.

6. Nor is it the question whether *Charitative*, *Consultative*, *Fraternall*,

Fraternall, Christian Advice, or *Direction* be either to be desired or bestowed by neighbouring Churches either apart, or in their *Synodall* meetings, for the mutuall benefit of one another, by reason of that holy Profession in which they are all conjoyned and knit together: For this will be granted on all hands, though when it is obtained, it will not amount to a sufficient Remedy in many Cases.

But this it is that we maintain: *viz.* **That the Law of God holdeth forth a subordination of a particular Church to greater Assemblies, consisting of divers choice members, taken out of severall single Congregations, which Assemblies have authoritative power and Ecclesiasticall jurisdiction over that particular Church by way of sentencing in, and deciding of causes Ecclesiasticall.** For Confirmation of this Assertion, thus:

The Light of Nature may be alleadged to prove, that there ought to be this *subordination*; This is warranted not only by Gods *Positive Law*, but even by *Natures Law*. The Church is a company of people who are not out-law'd by nature. *The visible Church being an Ecclesiasticall Politie, and the perfection of all Polities; doth comprehend in it whatsoever is excellent in all other bodies politicall*, saith [a] *Robinson*. The Church must resemble the Common-wealth's-government in things common to both, and which have the same use in both. The *Law of nature* directs unto diversities of Courts in the Common-wealth, and the greater to have authoritie over the lesser. The Church is not only to be considered as emploi'd in holy services; or as having Assemblies exercised in spirituall things, and after a spirituall manner, but 'tis also to be considered as consisting of *Companies* and *Societies* of men to be regularly ordered, and so farre forth nature commendeth to it, that it should have divers sorts of *Assemblies*, and the lower subordinate to the higher; That particular *parts* should be subject to the *whole* for the good of the *whole*, is found necessary both in bodies *natural and politique*; Is the foot to be lanced? though it have a particular use of its own and a peculiar employment, yet it is to be ordered by the eye, the hand, and the rest; Kingdomes have their severall *Cities* and *Townes*, which all have their governments apart by themselves; yet for the preservation of the whole,

Argum. 1.

[a] *Robinson's justif. of Separ.* p. 113.

As Mr G. Gillespie *noteth in his* Assertion, *&c. part.* 2. *chap.* 5. *p.* 155. *&c.*

whole, all joyn together in the *Parliament Armies* and *Navies* their severall *Companies* and *Ships*, yet in any danger every particular *Company* and *Ship* is ordered by the Councells and Directions of the officers and guides of the *whole army*, or *navy*; The Church is spirituall, but yet a *Kingdome*, a *body*, an *army*, &c.

[b] *Lib. 1. ca. 39.* D. *Ames* himself in his [b] *Medul. Theol.* affirmes that *the light of nature requires that particular Churches ought to combine in Synods for things of greater moment.* The God of nature and reason hath not left in his Word a Government *against the light of nature and right reason. Appeales are of divine and naturall light, and certainly very necessary in every Society, because of the iniquity and ignorance of Judges*, saith learned [c] *Whitak.* That they are so, the practise of all ages and nations sufficiently testifie.

[c] *Whit. contr. 4. de Ro. Pont. q. 4. c. 2. p. 470.*

Argum. 2. *The Jewish Church-government affords a second argument*; If in that they had *Synagogues* in every Citie which were subordinate to the supreme Ecclesiasticall Court at Jerusalem, then there ought to be a subordination of particular Churches among us to higher Assemblies: but so it was among them: therefore.

That the subordination was among them of the particular Synagogues to the Assembly at Jerusalem, is clear, *Deut.* 17. 8, 12. 2 *Chron.* 19. 8, 11. *Exod.* 18. 22-26.

That therefore it ought to be so among us, is as plain; For, the dangers and difficulties that they were involved in without a Government, and for which God caused that Government to be set up among them, are as great if not greater among us, and therefore why should we want the same meanes of prevention and cure? Are not we in greater danger of *heresies* now in the time of the *New Testament*, the Churches therein being thereby to be exercised by way of tryall, as the Apostle foretels? Doth not ungodlinesse in these last times abound, according to the same Apostles Prediction? Is there not now a more free and permitted intercourse of societie with infidels then in those times?

Nor are the *Exceptions* against this argument of any strength: As, 1. *that Arguments for the form of Church-government must not be fetcht from the Jewish Church*; *The government of the Jewes was Ceremoniall and Typicall, and Christians must not Judaize, nor use*

use that Judaicall Compound of subordinations of Churches: the Mosaicall Politie is abrogated now under the New Testament. Not to tell those that make this *Exception*, 1. That none argue so much from the *Jewish Government* as themselves for the [d] power of *Congregations* both in *Ordination* and *Excommunication*, because *the people of Israel laid hands on the Levites, and all Israel were to remove the unclean:* 2. We *answer*, the Lawes of the Jewish Church, whether *Ceremoniall* or *Judiciall*, so farre forth are in force, even at this day, as they were grounded upon common equitie, the principles of reason and nature, and were serving to the maintenance of the Morall Law. 'Tis of eternall right, that the party unjustly aggrieved should have redresse, that the adverse partie should not be sole Judge and partie too, that judgement ought not to be rashly or partially passed upon any. The *Jewish Politie* is only abrogated in regard of what was in it of *particular right*, not of *common right*, so farre forth as there was in their Lawes either a *typicalness* proper to their Church, or a *peculiarness* of respect to their state in that Land of Promise given unto them. Whatsoever was in their Lawes of *Morall concernment*, or *generall equitie* is still obliging; whatsoever the *Jewish Church* had not as *Jewish*, but as it was a *politicall Church*, or an *Ecclesiasticall republique* (among which is the *subordination of Ecclesiasticall Courts* to be reckoned) doth belong to the *Christian Church*; That all judgements were to be determined by an *high Priest*, was *Typicall* of Christ's Supremacie in judicature; but that there were graduall judicatories for the ease of an oppressed or grieved partie, there can be no Ceremonie or type in this; *This was not* (saith a [e] learned author) *learn'd by Moses in the Pattern of the Mount, but was taught by the light of nature to Jethro*, Exod. 18. 22. *and by him given in advice to Moses*; This did not belong unto the Pedagogie of the Jewes, but unto the good order of the Church (saith [f] *Gerson Bucerus.*)

[d] *Robinson's Justif. p. 122, 123.*

[e] *Mr C. Herle in his Independency on Script. of independency of Churches. p. 6.*

[f] *De Gubern. Eccles. p. 65.*

To conclude our answer to this Exception, if the benefit of *appeals* be not as free to us as to the *Jewes*, the yoke of the Gospel should be more intolerable then the yoke of the Law; the poore afflicted Christian might grone and cry under an *unjust* and *tyrannicall Eldership*, and no *Ecclesiasticall judicatorie* to re-

lieve him, whereas the poor oppreſſed *Jew* might appeal to the *Sanhedrin*, certainly this croſſeth that prophecie of Chriſt, *Pſal.* 72. 12, 14.

Argum. 3. A third Argument to prove the ſubordination of particular Congregations, is taken *from the inſtitution of our Saviour Chriſt, of graduall appeales*, Matth. 18. 17, 18. where our Saviour hath appointed a particular member of a Church (if ſcandalous) to be gradually dealt withall; firſt to be reproved in private, then to be admoniſh'd before two or three witneſſes, and laſt of all to be complain'd of to the *Church*; whence we thus argue,

If Chriſt hath inſtituted that the offence of an obſtinate brother ſhould be complain'd of to the Church, then much more is it intended that the obſtinacie of a great number, ſuppoſe of a whole Church, to be brought before an higher Aſſemblie; But the former is true, therefore the latter. The conſequence, wherein the pinch of the Argument lyes, is proved ſeverall wayes.

1. *From the rule of proportion*, by what proportion one or two are ſubject to a *particular Church*, by the ſame proportion is that *Church* ſubject to a *Provinciall*, or a *Nationall Aſſembly*, and by the ſame proportion that one *Congregation* is governed by the *particular Elderſhip* repreſenting it, by the ſame proportion are ten or twelve *Congregations* governed by a *Claſſicall Preſbytery* repreſenting them all.

2. *From the ſufficiency of that remedy that Chriſt here preſcribes for thoſe emergent exigencies under which the Church may lie*; ſince therefore offences may as well ariſe between *two Congregations* in the ſame *Church*, as between *two perſons* in the ſame *Congregation*, Chriſt hath appointed that particular Congregations as well as members ſhall have libertie to complain and appeal to a more generall judgement for redreſſe: the ſalve here preſcribed by Chriſt is equall to the ſore; if the ſore of ſcandalouſneſſe may over-ſpread whole *Churches*, as well as particular *Perſons*; then certainly the ſalve of *appeals* and *ſubordination* is here alſo appointed. If a man be ſcandalized by the *neighbour Church*, to whom ſhall he complain? The Church offending muſt not be both judge and partie.

3. *From that Eccleſiaſticall Communion that is between Churches and*

and Churches in one and the same Province or Nation, whereby Churches are joyn'd and united together in Doctrine and Discipline into one body, as well as divers particular persons in a particular Congregation; since therefore scandals may be committed among them that are in that holy Communion one with another most unworthy of and destructive to that sacred League; certainly those scandals should be redressed by a *superiour Judicatory*, as well as offences between *brother and brother*.

4. *He that careth for a part of a Church must much more care for the whole*; he whose love extends it self to regard the Conversion of one, is certainly very regardfull of the spirituall welfare of many, the edification of a whole Church; the influence of Christs love being poured upon the whole *Body*, *Bride*, and *Spouse*, by order of nature, before it redound to the benefit of a *finger* or *toe*, *viz.* some one single person, or other. Nor are the *Exceptions* against this *institution of graduall appeals* of any moment.

The grand one and that makes directly against our Position is, *That our Saviour would have the controversie between brother and brother to be terminated in a particular Church, and that its judgement should be ultimately requested, he saith* Tell the Church, *not* Churches: *The subordination here appointed by Christ is of fewer to more, but still within the same Church, not without it.* To which we answer, our Saviour meanes not by *Church*, only one single particular Congregation, but also severall combined in their officers, as appeares by these following Reasons;

1. A particular Church in sundry cases cannot decide the difference or heal the distemper our Saviour prescribes against, as when a particular Church is divided into two parts, both in opposition one to the other; or when one Church is at variance with another; if Christ here limits only to a particular Church, how shall such distempers be left without remedy?

2. When Christ bids, *Tell the Church*, he speakes in Allusion to the *Jewish Church*, which was represented not only by parts, in the single *Synagogue* or Congregation, but wholly in their *Sanhedrin*, consisting of select persons, appointed by God, for deciding controversies incident to their particular Congrega-

tions and their members. So that we may thus reason, the subordination here established by Christ is so farre to be extended in the Christian Church, as in the Church of the Jewes, for Christ alludeth to the Jewish Practise; but in the Jewish Church there was a subordination of fewer to more, not only within the same Synagogue or Congregation, but within the whole Nation, for all Synagogues were under the great Councell at Jerusalem. Now that Christ gives here the same rule that was of old given to the *Jewes* for Church-government is clear, 1. From the *Censure* of the obstinate, which was to be reputed *a Heathen and a Publican*; wherein is a manifest *allusion* to the present estate of the *Church of the Jewes:* and 2. From the familiarity and plainnesse of Christs speech, *Tell the Church*, which Church could not have been understood by the Disciples, had not Christ spoken of the *Jewish judicatory*, besides which they knew none for such offences as Christ spake of to them; there being no particular Church which had given its name to Christ: as also 3. From his citing the words of that Text, *Deut.* 19.15. where the witnesses and offenders were by way of further *appeal* to stand before the Lord, before the Priests for judgement, *ver.* 17. 4. 'Tis plain that our Saviour intended a libertie of going beyond a particular Congregation for determining cases of controversie, from the reason of that subordination which Christ enjoyns, of one to two or three, and of them to *the Church*. The reason of that graduall progresse there set down, was because in the increase of numbers and greatnesse of Assemblies more wisdome, judgement, gravitie is supposed to be then in the Admonitions of a *few* and smaller number; now then this power, vertue, and right of admonition increaseth with the number of admonishers as well without as within the same *Congregation*; If *ten* go beyond *two* in wisdome and gravitie, *forty* will goe beyond *ten*, and be more likely to win upon the offender, and regain him.

To this we might adde the testimonies of [g] *Calvin, Christ instituted no new thing, but followeth the custome observed in the Church of his own Nation.* Again, *he had respect unto the form of Discipline received among the Jewes, which was in the power of the Elders, the representatives of the* [h] *Church.* The same was the judgement

[g] *Calvin. Instit. lib.4.cap.11. § 2, 4.*

[h] *Calvin. in Matth.18.*

judgement of *Beza, Junius, Whitaker, Cartwright, Brightman, Bucanus, &c.* Antiquitie herein also fully agrees, *viz.* that *Christ intended here that the Church of the New Testament should borrow from the Jewish Church the Form of her Politie, and order of Jurisdiction.* As *Ambrose, Theodoret, Cyril, Greg. mag.* &c.

A fourth Argument is taken *from the Pattern of the Apostolicall Churches*, Act. 15. Argum. 4.

The Church of Antioch (though Presbyteriall, as was proved CHAP. XIII. Position 2.) *was subordinate to the Synod of Jerusalem; therefore a particular Church is subordinate to higher Assemblies*, &c.

If a Synodicall decree did binde them in those times, then may it binde particular Churches now, and these ought even still to be subject to Synods.

The *Consequence* is undeniable; unlesse we hold that what the Synod there impos'd was unjust, or that we have now lesse need of those remedies then they had; nay, since the Apostles, who were assisted with an extraordinary spirit of inspiration, would nevertheless in a doubtfull businesse have a *Synodall Convention* for determining of controversies, much more ought we to doe so, whose gifts are farre inferiour to theirs, and unlesse it had been in their determination to leave us their Example of a *Synodall way* of *Church-Government* for our *Pattern*, they had not wanted the meeting together of so many with them for decision of the doubt, whose doctrine was infallible, ἀλλοτρίως, and of it self, without an Assembly, to be beleeved.

The Exceptions against this *Pattern* of Church Politie are of no validitie.

1. This was no *Synod*; first, It was no Synod, it appeares, in that we read of no word of a *Synod*. Secondly, no *Commissioners* from *Syria* and *Cilicia*, which Churches should have sent their Delegates, had they been a *Synod*, and had their *decrees* been to have bound in a Synodall way. Thirdly, the beleevers, All, had voices here.

2. If it were a *Synod*, yet it is no Pattern for us, in regard it was consisting of members guided by an *infallible*, and *Apostolicall Spirit*.

To the first we answer, 1 Here's the thing *Synod*, though not

the *word*, which is a meeting consisting of the Deputies of many Churches. [2] That *Jerusalem* and *Antioch* had their Commissioners 'tis most evident; and by consequence many *particular Churches* had their Commissioners, for there were many single Congregations at Jerusalem and Antioch, as hath been proved CHAP. XIII. Posit. 2. [3] That these met together, the word, *ver.6.* συνήχθησαν, *i.e.* they came together, evidenceth, and *ver.25.* [4] For the Churches of *Syria* and *Cilicia* not sending their Commissioners, it followes not that because *they are not named*, therefore *they were not there*; and if *they were not there*, therefore *they ought not to have been*: *à non facto ad non jus, non valet consequentia.* But it's rather thought Syria and Cilicia had Commissioners there, in regard the *Synodall Decrees* are directed to them as well as others; and the *Decrees bound* them, which they could not doe as *formall Scripture*, for the words (*It seemeth good to us*) and their submitting the matter to disputation argue the contrary; therefore as *Synodall Decrees*, which in as much as they bound those Churches, they either were present, or were obliged to be present, by their Commissioners.

To that Exception, that the multitude of beleevers had voices there, and therefore 'tis not one of our *Synods*, ver.22.

We answer, [1] It can no wayes be proved, that every particular beleever had a suffrage in the Assembly.

[2] *Junius*, *Beza*, *Calvin*, *Piscator*, understand by *multitude* and *Church*, the *multitude and whole Church of Apostles and Elders*, they who are said to be *gathered together*, ver. 6. *to consider of the matter*, besides which no other multitude is said to be gathered together, while the matter was in debate; yet we shall not deny even to other members the *liberty* of their *consent* and *approbation*; and freedome to examine all determinations by the Rule of Gods Word; but the ordaining and forming these Decrees is here evinced to be by the Apostles and Elders, when as they are called *their Decrees*, Act.16.4. and ver.6.

[3] Those only had definitive votes, who met together synodically to consider of the question, but they were only the Apostles and Elders, Act.15.6. That the Epistle is sent in the name of all, 'tis granted; because 'twas sent by common consent,

ſent, and withall thereby was added ſome more weight to the meſſage.

4 Further, if the beleevers of Jeruſalem voted in that Aſſembly, by what authority was it? how could they *impoſe a burden* upon, and command *decrees* unto the Churches of *Syria* and *Cilicia* and other Churches, who according to our brethrens opinion were not only *abſent* in their *Commiſſioners*, but *independent* in their *power?*

To the Exception, that other Synods may not pretend to the Priviledges of that, ſince its decrees were indited by the *holy Ghoſt*.

Anſw. The *Decrees* of this Aſſembly did oblige as *Synodall* decrees, not as *Apoſtolicall* and *Canonicall Scripture*: appears ſeverall wayes.

1. The Apoſtles in framing theſe canons did proceed in a way *Synodicall*, and *Eccleſiaſticall*, and farre different from that they uſed in dictating of Scripture and publiſhing divine truths; their decrees were brought forth by much *diſputation*, *humane diſquiſition*, but *divine oracles* are publiſhed without humane reaſonings, from the *immediate inditing of the Spirit*, 2 Pet. 1. 21.

2. Beſides the *Apoſtles*, there were here in Commiſſion *Elders*, and other Brethren, men of ordinary rank, not divinely inſpired; the Apoſtles in the penning of Scripture conſult not with *Elders and Brethren* (as our oppoſites here ſay they did) our brethren make mandates of ordinary beleevers, Divine and Canonicall Scripture.

3. Divine Writ is publiſhed only in the Name of the Lord, but theſe in the name of man alſo, *It ſeemed good to the holy Ghoſt and to us*, Act. 15. 28.

4. Canonicall and Apoſtolicall writing of new Scripture ſhall not cõtinue till Chriſts coming, becauſe the Canon is compleat, *Rev.* 22. 18, 19. &c. but this to *decree* through the aſſiſtance of the holy Ghoſt, who remaineth with the Church to the end, and to be directed by Scripture, ſhall ſtill continue Therefore this decreeing is not as the inditing of the holy Scripture. The *minor* is clear both from Chriſts Promiſe, *Where two or three are met together*, Matth. 18. 18, 19, 20. and Matth. 28. 20. as alſo by the Spirits

spirits inspiring those Councels of *Nice* of old, and *Dort* of late: therefore the Apostles here laid aside their *Apostolicall extraordinariness*, descended to the places of *ordinary Pastours*, to give them example in future ages.

To conclude, it's plain, that all the *Essentials* in this Assembly were *Synodicall*, as whether we consider, 1. The *occasion* of the meeting, a great controversie. 2. The *deputation* of Commissioners from particular Churches, for the deciding that Controversie; or 3. the *Convention* of those that were deputed; or 4. the *discussion* of the question they being so convened; or 5. the *determination* of the question so discussed; or 6. the *imposition* of the thing so determined; or 7. the *subjection* to the thing so imposed.

Ἀφθάρτῳ μόνῳ (πανσόφῳ) δόξα Θεῷ.

1 Tim. 1. 17.

we will hear thee again of this matter. Howbeit certain men clave unto him, and believed, &c. We doubt not but there are many within the Province; whose hearts *the Lord will open, to attend to what is here said.* Our desire is to do good unto all, even unto those that are our greatest adversaries; and not *to be overcome of evil, but to overcome evil with good.* If they mock at us (as they did at *Paul*) yet surely, *Our Judgment is with the Lord, and our work with our God; He that is filthy, let him be filthy still; and he that is unjust, let him be unjust still:* But we hope better things of you, that have submitted to the Presbyterian-Government. For whom we pray, *That the God of peace, that brought again from the dead our* Lord Jesus Christ, *that great Shepherd of his sheep, through the bloud of the everlasting* Covenant, *would make you perfect in every good work, to do his Will; working in you, that which is well-pleasing in his sight, through* Jesus Christ; *to whom be glory for ever and ever,* Amen.

Isa. 49. 4.

Heb. 13. 19, 20.

Subscribed in the Name, and by the Appointment of the Assembly,

George Walker, Moderator.

Arthur Jackson, *Edmund Calamy*, } Assessors.

Roger Drake, Scriba.

Elidad Blackwell, Scriba.

FINIS.

[illegible] to the [illegible]

READER, be pleased to [illegible] unwilling to [illegible] *let every one, for [illegible] these [illegible] and advise [illegible] why ancient men and [illegible]st; for [illegible]ler the Prelatical [illegible]. Did

John Christie